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THE HARVARD ORIENTAL SERIES



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HARVARD

ORIENTAL SERIES

EDITED

WITH THE CO-OPERATION OF VARIOUS SCHOLARS

BY

CHARLES ROCKWELL LANMAN

PROFESSOR OF SANSKRIT IN HARVARD UNIVERSITY

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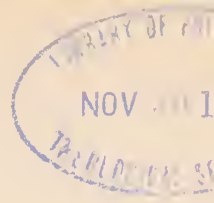
37, BEDFORD STREET, STRAND, W.C.

LEIPSIC: OTTO HARRASSOWITZ

QUERSTRASSE 14

1895

✓
Kapila



THE

SĀṂKHYA-PRAVACANA-BHĀṢYA

OR

COMMENTARY ON THE EXPOSITION OF
THE SĀṂKHYA PHILOSOPHY

BY

VIJÑĀNABHIKṢU

EDITED BY

RICHARD GARBE

PROFESSOR IN THE UNIVERSITY OF KÖNIGSBERG, PRUSSIA



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PREFACE.

THE Sūtras or Aphorisms of the Sāṅkhya Philosophy are ascribed by the Hindus to Kapila and are called *Sāṅkhya-pravacana* or 'Exposition of the Sāṅkhya Philosophy.' Vijñānabhikṣu's explanation of these Sūtras is called *Sāṅkhya-pravacana-bhāṣya*¹ or Commentary on the Exposition of the Sāṅkhya Philosophy.' Of Kapila, the reputed author of the Sūtras, we have no certain knowledge whatever. On the other hand, it is highly probable that the Sūtras themselves are to be referred to a date as late as about 1400 A.D. Vijñānabhikṣu's commentary was written somewhat after 1550 A.D. But it is not necessary to speak at length in this place upon the history of the literature of the system, inasmuch as these matters have been exhaustively treated by me in a special work entitled 'Die Sāṅkhya Philosophie. Eine Darstellung des indischen Rationalismus nach den Quellen' (Leipzig, H. Haessel, 1894). For the convenience of American students, reference may also be made to my article 'Sāṅkhya' in Johnson's Universal Cyclopædia, vol. vii.

Of the commentary, the first printed edition² is the octavo issued at Serampore in 1821. The Sūtras, with illustrative extracts from the commentaries, were published in Sanskrit and English by James R. Ballantyne (three parts, Allahabad, 1852-56). Under the modest appellation of an "amended reprint," these parts were republished³ by Dr. Fitzedward Hall, whose name, however, is to be gathered only from the initials, "F. H.," and part of the date, "Marlesford, Suffolk," appended to the "Advertisement." This work is to be especially com-

¹ For the sake of bibliographers and library cataloguers, it may be observed that the Commentary or Bhāṣya proper (that is, the portions in the smaller type in the subjoined text) incidentally "includes" — so to speak — the Aphorisms or Sūtras (the portions printed in the larger type).

² The title reads: Kapilā-'cāryya-praṇītā-'dhyātma-vidyā-pratipādaka-sūtra-samūhā-'tmaka-sāṅkhya-pravacana-nāma-granthaḥ | tad-bhāṣyaṁ Vijñānā-'cāryya-racitaṁ sāmkhya-pravacana-bhāṣyam | ṡrīrāmapure mudritaṁ abhūt | ṡana 1821 | [Copies in the British Museum and Harvard College Library.]

³ The Sāṅkhya Aphorisms of Kapila, with illustrative Extracts from the Commentaries. Translated by James R. Ballantyne. Third Edition, London, 1885.

mended to American students as an introduction to the study of the subject. The first scholarly edition¹ of the Bhāṣya was issued by Dr. Hall in the Bibliotheca Indica, with a valuable introduction and critical appendix. Jībānanda Vidyāsāgara's reprint of it (without the critical apparatus), published at Calcutta in 1872, is absolutely worthless. A German translation² was issued by me in 1889. In the preface thereto, I expressed the hope that I might ere long have an opportunity to publish a new edition of the original text. And if I may venture to hope that my other Sāṅkhya studies have borne any fruit, such an edition is not uncalled for, especially since Dr. Hall's edition has long been out of print.

This edition, like my translation, is of course based upon Dr. Hall's edition and the critical apparatus (*pāṭhā-'ntara-sūci-patram*) thereto appended. The numerous misprints and errors of his text which the editor himself has corrected in the *śuddhi-patram* will not be reckoned to the discredit of Dr. Hall's scholarship by any one who knows aught of the practical difficulties of printing in India in the fifties. A good manuscript, loaned to me by the lamented Dr. Bhagvanlāl Indrajī, of Bombay, has been of great service in the establishment of the text. And, inasmuch as a thorough comprehension of the contents of such a text as this is the most necessary preliminary to the work of editing it, I am glad to mention here with grateful acknowledgments my indebtedness to my excellent Pandit, Bhāgavatāchārya, of Benares, with whom I made a critical study of the whole work, and to the other Brahmans whom I could consult occasionally. As I have already given, in the notes to my German translation of this work, an account of the differing readings adopted by me, I deem it superfluous to add a formal critical apparatus; and have accordingly restricted myself to a summary registration — below, in Appendix I., pages 165 ff. — of the differences between this edition and Dr. Hall's.

A word by way of calling attention to the three other Appendices. The second Appendix is an index of the notable words of Vijñānabhikṣu's commentary. The third gives the sources of his quotations from Scripture (*śruti*) and Tradition (*smṛti*), following the order in which they are cited in the text. The fourth Appendix was suggested and indeed also made by Professor Lanman. It is constructed simply by reversing the third

¹ The Sāṅkhya-pravachana-bhāṣhya, a Commentary on the Aphorisms of the Hindu atheistic Philosophy; by Vijnāna Bhikshu. Calcutta, 1856.

² Sāṅkhya-pravacana-bhāṣhya, Vijñānabhikṣu's Commentar zu den Sāṅkhyasūtras. Aus dem Sanskrit übersetzt und mit Anmerkungen versehen. Leipzig, 1889.

Appendix and grouping the citations according to their sources. It is useful as showing the relative importance attached by the author to any given work taken by him as an authority, or at least the relative frequency with which he cites that work ; and it can hardly fail to be of service to the student of the Upanishads for example, who may learn by this, and by similar indexes so far as they exist, the history and the application of the Upanishad doctrines in the establishment of the systems.

In order to facilitate the study of the work, I have made ample use of punctuation and have not scorned the aid of hyphens to indicate the resolution of compound words. The special attention of the students of the work is directed to my use of quotation-marks : **1.** Quotations which are adduced by Vijñānabhikṣu from authoritative texts for the sake of confirming his own views are enclosed in the ordinary double quotation-marks (“ ”); **2.** Objections and questions which are represented by Vijñānabhikṣu as raised by an imaginary opponent, and also passages which contain rejected opinions, are enclosed in double angular quotation-marks (« »); **3.** Other sentences quoted in direct form are enclosed in single angular quotation-marks (< >).

Coming now to the questions that concern the Sāṅkhya system in general, I must refer the reader to the work cited above, ‘Die Sāṅkhya Philosophie.’ In this place I restrict myself to the discussion of such matters as are necessary for the understanding, in particular, of Vijñānabhikṣu’s philosophical point of view. Even in the Sāṅkhya Sūtras themselves—which, as hinted above, I hold to be a modern product of about half a millennium ago—the Sāṅkhya doctrine no longer appears in its original unadulterated form ; for they seek to explain away the points of discrepancy between themselves on the one hand and the teachings of the Upanishads and the Vedānta on the other. In particular, the author of the Sūtras is at great pains to furnish proof of the utterly impossible thesis that the teachings of the Sāṅkhya system are not in irreconcilable contradiction with the doctrine of a personal God, with the doctrine of the all-embracing unity of Brahman, with the doctrine of the nature of Brahman as bliss (*ānanda*), and with the doctrine of the attainment of the highest aim in the heavenly world. See i. 95, 154 ; v. 64, 68, 110 ; vi. 51, 58, 59. Indeed, the Sāṅkhya Sūtras show easily recognizable results of Vedāntic influence in many places: most plainly perhaps at iv. 3, which is a word-for-word repetition of the Vedānta-sūtra iv. 1. 1 ; and at v. 116, where the Vedāntic technical term *brahma-rūpatā* is used instead of the proper Sāṅkhya expression.

In still larger measure do Vedāntic influences manifest themselves in Vijñānabhikṣu's commentary on the Sūtras, which is, as stated above, about a century and a half later than the Sūtras themselves. Here, as in his other works, Vijñānabhikṣu contends with the utmost determination for the truth of the theistic Vedānta. This is near akin with the Yoga philosophy, and is held by Vijñānabhikṣu to be the ancient, original, and genuine Vedānta, while the doctrines of the non-duality of Brahman and of the cosmic illusion are pronounced by him to be modern falsifications. Indeed, the adherents of the genuine Vedānta are called by him "Pseudo-Vedāntists" and "masked Buddhists" (*vedānti-bruva, prācchanna-bāuddha*, i. 22, etc.).

Vijñānabhikṣu's point of view has already been set forth by A. E. Gough in 'The Philosophy of the Upanishads,' pages 259 and 260. Gough shows the utter baselessness of the exposition which Vijñānabhikṣu gives of the contents of the Upanishads and of the relations of the philosophic systems to one another. Gough's main points, however, admit in part of more precise statement and in part of supplementation. In order to bridge over the chasm between the Sāṅkhya system and his own theism (which he is pleased to style Vedāntic), Vijñānabhikṣu resorts to the strangest means to do away with one of the fundamental doctrines of the genuine Sāṅkhya, which is the denial of God. In the introduction to his commentary and in various other places he intimates that the atheism of the Sāṅkhyans is not to be taken seriously, and that the doctrine was set up merely to encourage among men an indifference to the attainment of the dignity of a god, on the ground that the belief in God and the desire to raise one's self in future existences to the rank of a god would be, according to Sāṅkhya opinion, a hindrance to the practice of the "discriminating understanding." And again, he intimates that the denial of God is after all only a concession to current views, or also a "bold assertion" (*prāuḍha-vāda, prāuḍhi-vāda*); and finally he gets hold of a monstrous idea, which he finds in the Padma Purāṇa, that this doctrine of atheism was set up in order to close to evil men the way to the knowledge of the truth. In no way could Vijñānabhikṣu have betrayed more clearly the embarrassment of his own position as regards this fundamental dogma of the Sāṅkhya system than by his accumulation of impossible motives which he imputes to the Sāṅkhyans. Having thus after his fashion expunged atheism from the system, he no longer hesitates to import into it his own theism (for example, at the end of his comments on i. 122); and when, later on, he is under the necessity of discussing the proofs which are brought in Sūtras v. 2 to v. 12 against

the existence of God, he discusses them indeed in an appropriate manner ; but takes back, in an appendix to his comment on v. 12, all the explanations that he has given on the foregoing pages.

There are yet two other actual contradictions which Vijñānabhikṣu is at pains after his fashion to reconcile. First, the Upanishads teach the doctrine of the non-duality of Brahman, of Brahman as One-in-all and All-in-one : the Sāṅkhya on the other hand teaches the plurality of individual souls. These two views, according to our author, are not incompatible : for, says he (comment on vi. 66), the word Brahman designates the totality of souls as devoid of qualities ; and, if Scripture speaks of an absence of difference or of a unity of souls, by this, he affirms (comment on the last stanza of the introduction, comment on v. 61, and elsewhere), is intended simply an absence of *difference of kind* ! He maintains that the original Vedānta (that is, the Vedānta as Vijñānabhikṣu or his sect would make it out to be), assumes, as does in fact the Sāṅkhya, an infinite plurality of individual souls. And just as Vijñānabhikṣu does away with the Upanishad doctrine of the unity of souls, so also does he explain away the doctrine of absolute monism. In connection with Sūtra v. 64 he says : this monism of Scripture is something which is cut and dried for the simple-minded man who attains not to the “discriminating understanding ;” although, indeed, elsewhere (*e.g.*, comment on v. 65 and vi. 52) he expresses the opinion that the monism of Scripture intends merely the “absence of separation in space” of souls and matter, and is therefore in this respect also not discrepant with the Sāṅkhya system, according to which both souls and matter are all-pervasive.

The second point concerns the Upanishad doctrine of the illusory nature (*māyā*) of the world of phenomena and the Sāṅkhya doctrine of the reality of matter (*prakṛti*). Even this contradiction our author clears away by an appeal to what he calls “original Vedānta,” which teaches, as he avers, the reality of the world. Some kindred spirit had already identified the *māyā* of the Vedānta with the *prakṛti* of the Sāṅkhya, namely in the Īvetāṅvātara Upanishad, iv. 10 ; and accordingly our commentator does not scruple to make the most of this identification as a scriptural one ; and repeats in divers places of his work (*e.g.*, at i. 26, 69) the explanation that by *māyā* in Scripture is meant nought else than real matter.

In view of all this we can hardly be surprised to find that Vijñānabhikṣu mixes up many other heterogeneous matters, and even quite effaces the individuality of the several philosophical systems. Indeed, he maintains that all the six orthodox systems contain *in their principal*

dogmas the absolute truth. And it is a significant fact that in his argumentations he is quite ready to attribute to the Purāṇas and other apocryphal works the same authority as that which he ascribes to the oldest Upanishads.

Nevertheless, in spite of all the false assumptions and the errors of which Vijñānabhikṣu is undoubtedly guilty, his Commentary on the Sāṅkhya Sūtras must be declared to be not only the fullest source that we have for a knowledge of the Sāṅkhya system, but also one of the most important of such sources. And although all such explanations of Vijñānabhikṣu as are falsely colored by his own individual convictions must of course remain unnoticed in a systematic exposition of the genuine Sāṅkhya philosophy, it is nevertheless true that the Sāṅkhya-pravacana-bhāṣya is after all the one and only work which instructs us concerning many particulars of the doctrines of what is in my estimation the most significant system of philosophy that India has produced.

The proof-sheets of this volume as I received them from Professor Lanman were already so free from errors that it was only here and there that I succeeded in detecting an isolated misprint. I hope and trust accordingly that the present edition will prove to be one of the nearest approaches to absolute correctness to be found among printed Sanskrit texts. If this turns out to be the case, the result is to be ascribed chiefly to the unselfish assistance which Professor Lanman has rendered me in the proof-reading, and for which my most hearty thanks are due to him.

RICHARD GARBE.

KÖNIGSBERG IN PRUSSIA,
April, 1895.

As this work is printed from electrotype plates, it will be very easy to remove from the plates, for a second impression, any errors that may be observed in this first impression.

All scholars who use this book are therefore requested to send notice of any misprints to C. R. LANMAN, Cambridge, Massachusetts, United States of America.

Çri-Gaṇeçāya namaḥ !

“eko 'dvitīya” iti veda-vacāṁsi puṁsi
sarvā-'bhimāna-vinivartanato 'sya muktyāi
vāidharmya-lakṣaṇa-bhidā-virahaṁ vadanti,
nā 'khaṇḍatām kha iva, dharma-çatā-'virodhāt.

tasya çrutasya mananā-'rtham atho 'padeṣṭum
sad-yukti-jālam iha sāmikhya-kr̥d āvir-āsīt,
Nārāyaṇaḥ Kapila-mūrtir, aṇṇa-duḥkha-
hānāya jīva-nivahasya. namo 'stu tasmāi !

nāno-'pādhiṣṭu yan nānā-rūpam bhāty analā-'rka-vat,
tat samaṁ sarva-bhūteṣu cit-sāmānyam upāsmahe.

iṣṭvarā-'nigvaratvā-'di cid-eka-rasa-vastuni
vimūḍhā yatra paçyanti, tad asmi paramam mahaḥ.

kālā-'rka-bhaksitaṁ sāmikhya-çāstraṁ jñāna-sudhākaram
kalā-'vaçiṣṭam bhūyo 'pi pūrayiṣye vaco-'mṛtāiḥ.

cid-acid-granthi-bhedena mocayiṣye cito 'pi ca ;
sāmikhya-bhāṣya-miṣeṇā 'smān priyatām mokṣa-do Hariḥ !

“tat tvam eva, tvam evāi 'tad” evaṁ çruti-çato-'ditam
sarvā-'tmanāṁ avāidharmyaṁ çāstrasyā 'syāi 'va gocarāḥ.

“ātmā vā are draṣṭavyaḥ çrotavyo mantavyo nididhyāsitavya” ity-ādi-
çrutiṣu parama-puruṣārtha-sādhana-syā 'tma-sākṣātkārasya hetutayā çrav- 20
aṇā-'di-trayaṁ vihitam. tatra çravaṇā-'dāv upāyā-'kāṅkṣāyāṁ smaryate:

“çrotavyaḥ çruti-vākyaebhyo mantavyaḥ co 'papattibhiḥ
matvā ca satataṁ dhyeya, ete darçana-hetava” iti.

dhyeyo yoga-çāstra-prakāreṇa 'ti çeṣaḥ. tatra çrutibhyaḥ çruteṣu puruṣ-
ārtha-tad-dhetu-jñāna-tad-viṣayā-'tma-svarūpā-'diṣu çruty-avirodhinīr upa- 25
pattih Śaḍadhyāyī-rūpeṇa viveka-çāstreṇa Kapila-mūrtir Bhagavān upa-
dideça. «nanu nyāya-vaiçeṣikābhyām apy eteṣv artheṣu nyāyaḥ pradarçita
iti tābhyām asya gatārthatvam ; saḡaṇa-nirguṇatvā-'di-viruddha-rūpāir
ātma-sādhakatayā tad-yuktibhir atratya-yuktinām virodheno 'bhayor eva
durghaṭam prāmānyam» iti. māi 'vam ! vyāvahārika-pāramārthika-rūpa- 30
viṣaya-bhedena gatārthatva-virodhayor abhāvāt. nyāya-vaiçeṣikābhyām
hi sukhi-duḥkhy-ādy-anuvādato dehā-'di-mātra-vivekenā 'tmā prathama-
bhūmikāyām anumāpitaḥ ; ekadā para-sūkṣme praveça-'sambhavāt. tadīyaṁ
ca jñānaṁ dehā-'dy-ātmatā-nirasanena vyāvahārikaṁ tattva-jñānam bhavaty

eva; yathā puruṣe sthāṇu-bhrama-nirāsakatayā kara-caraṇā-'di-mattva-jñānam vyavahāratas tattva-jñānam, tadvat. ata eva

“prakṛter guṇa-sammūdhāḥ sajjante guṇa-karmasu;
tān akṛtsna-vido mandān kṛtsnavin na vicālayeṭ ”

- 5 iti Gītāyāṃ kartṛtvā-'bhīmāninas tārīkasyā 'kṛtsna-vittvam eva kṛtsna-vit
sāṃkhyā-'pekṣayo 'ktam, na tu sarvathāi 'vā 'jñatvam iti. tathā tadīyam
api jñānam apara-vāirāgya-dvārā paramparayā mokṣa-sādhanaṃ bhavaty
eve 'ti; taj-jñānā-'pekṣayā 'pi ca sāṃkhya-jñānam eva pāramārthikam para-
vāirāgya-dvārā sāksān mokṣa-sādhanaṃ ca bhavati; ukta-Gītā-vākyenā
10 'tmā-'kartṛtvā-jñasyāi 'va kṛtsna-vittva-siddheḥ; “tūrṇo hi tadā bhavati
hṛdayasya ṣoḍaṣa,” “kāma-'dikam mana eva,” “sa samānaḥ sann ubhāu
lokāv anusaṃcarati, dhyāyati 'va, lelāyati 'va,” “sa yad atra kimcit
paṇyaty, ananvāgatā tena bhavati ” 'ty-ādi-tāttvika-ṣṛuṭi-ṣatāiḥ

- 15 “prakṛteḥ kriyamāṇāni guṇāiḥ karmāṇi sarvaṣaḥ;
ahamkāra-vimūdhā-'tmā kartā 'ham iti manyate.”
“nirvāṇamaya evā 'yam ātmā jñānamayo 'malah,
duḥkṛhā-jñānamayā dharmāḥ; prakṛtes te tu, nā 'tmāna ”

- ity-ādi-tāttvika-smṛti-ṣatāiḥ ca nyāya-vāiṣeṣiko-'kta-jñānasya paramārtha-
bhūmāu bādhitatvāc ca. na cāi 'tāvata nyāyā-'dy-aprāmāṇyam; vivakṣitā-
20 'rthe dehā-'dy-atirekā-'ñge bādha-'bhāvāt, yat-paraḥ ṣaḍaḥ sa ṣaḍā-'rtha
iti nyāyāt. ātmani sukhā-'di-mattvasya loka-siddhatayā tatra pramāṇa-
'ntarā-'napekṣaṇena tad-añṣasyā 'nuvādatvān na ṣāstra-tātparya-viśaya-
tvam iti.

- «syād etat. nyāya-vāiṣeṣikābhyām atrā 'virodho bhavatu; brahma-
25 mīmāṃsā-yogābhyām tu virodho 'sty eva; tābhyām nitye-'ṣvara-sādhanaḥ,
atra ce 'ṣvarasya pratiśidhyamānatvāt. na cā 'trā 'pi vyāvahārika-pāra-
mārthika-bhedena seṣvara-nirīṣvara-vādayor avirodho 'stu; seṣvara-vādasyo
'pāsanā-paratva-sambhavād' iti vācyam; vinigamakā-'bhāvāt. īṣvaro hi
durjñeya iti nirīṣvaratvam api loka-vyāvahāra-siddham āṣvarya-vāirāgyāyā
30 'nuvādituṃ śakyata, ātmanaḥ saguṇatvam iva, na tu kvā 'pi ṣṛuṭy-ādāv
īṣvaraḥ sphuṭam pratiśidhyate, yena seṣvara-vādasyāi 'va vyāvahārikatvam
avadhāryete » 'ti. atro 'cyate: atrā 'pi vyāvahāra-paramārtha-bhāvenāi
'va vyavasthā sambhavati;

“asatyam apratiṣṭham te jagad āhur anīṣvaram ”

- 35 ity-ādi-ṣāstrāir nirīṣvara-vādasya ninditatvād asminn eva ṣāstre vyāvahāri-
kasyāi 've 'ṣvara-pratiṣedhasyāi 'ṣvarya-vāirāgyā-'dy-artham anuvādatvāu-
'cityāt. yadi hi lāukāyatika-matā-'nusāreṇa nityāi-'ṣvaryaṃ na pratiśi-
dhyeta, tadā paripūrṇa-nitya-nirdoṣāi-'ṣvarya-darṣanena tatra cittā-'veṣato
vivekā-'bhyāsa-pratibandhaḥ syād iti sāṃkhya-'cāryāṇāṃ āṣayaḥ. seṣvara-

vādasya na kvā 'pi nindā-'dikam asti, yeno 'pāsanā-'di-paratayā tac chāstram saṃkocya. yat tu

“nā 'sti sāmkhya-samam jñānam, nā 'sti yoga-samam balam.
atra te saṃśayo mā bhūj, jñānam sāmkyam param matam”

ity-ādi vākyam, tad vivekā-'ṇṇa eva sāmkhya-jñānasya darṣanā-'ntarebhya 5
utkarṣam pratipādayati, na tv iṣvara-pratiśedhā-'ṇṇe 'pi. tathā Parāṣarā-
'dy-akhila-ṣiṣṭa-saṃvādād api ṣeṣvara-vādasyai 'va pāramārthikatvam ava-
dhāryate. api ca

“Akṣapāda-praṇīte ca Kāṇāde sāmkhya-yogayoh
tyāyāḥ ṣṛuti-viruddho 'ṇṇaḥ ṣṛuty-eka-ṣaraṇair nṛbhiḥ. 10
Jāminīye ca Vāiyāse viruddhā-'ṇṇo na kaṣcana;
ṣṛutyā vedā-'rtha-vijñāne ṣṛuti-pāram gatāu hi tāv”

iti Parāṣaro-'papurāṇā-'dibhyo 'pi brahma-mīmāṃsāyā iṣvarā-'ṇṇe bala-
vattvam. tathā

“nyāya-tantrāṇy anekāni tāis-tāir uktāni vāḍibhiḥ;
hetv-āgama-sad-ācārāir yad yuktaṃ, tad upāsyatām” 15

iti Mokṣadharma-vākyād api Parāṣarā-'dy-akhila-ṣiṣṭa-vyavahāreṇa brahma-
mīmāṃsā-nyāya-vāiṣeṣikā-'dy-ukta iṣvara-sādhaka-nyāya eva grāhyo, bala-
vattvāt, tathā

“yam na paṣyanti yogī-'ndrāḥ sāmkyā api maheṣvaram 20
anādi-nidhanam brahma, tam eva ṣaraṇam vraje”

'ty-ādi-Kāurmā-'di-vākyaiḥ sāmkyānām iṣvarā-'jñānasyai 'va Nārāyaṇā-
'dinā proktatvāc ca.

kiṃ ca brahma-mīmāṃsāyā iṣvara eva mukhyo viṣaya upakramā-'dibhir
avadhrtaḥ. tatrā 'ṇṇe tasya bādhe ṣāstrasyai 'vā 'prāmānyam syād, yat- 25
paraḥ ṣabdaḥ sa ṣabdā-'rtha iti nyāyāt. sāmkhya-ṣāstrasya tu puruṣārtha-
tat-sādhana-prakṛti-puruṣa-vivekā eva mukhyo viṣaya itī 'ṣvara-pratiśedhā-
'ṇṇa-bādhe 'pi nā 'prāmānyam, yat-paraḥ ṣabdaḥ sa ṣabdā-'rtha iti nyāyāt.
ataḥ sāvakāṣatayā sāmkyam eve 'ṣvara-pratiśedhā-'ṇṇe durbalam iti. na
ca «brahma-mīmāṃsāyām apī 'ṣvara eva mukhyo viṣayo, na tu nityai- 30
'ṣvayam» iti vaktum ṣakyate; “smṛty-anavakāṣa-doṣa-prasaṅga”-rūpa-
pūrvapakṣasyā 'nupapattyā nityai-'ṣvarya-viṣiṣṭatvenai 'va brahma-mīmāṃ-
sā-viṣayatvā-'vadhāraṇāt. brahma-ṣabdasya para-brahmaṇy eva mukhya-
tayā tu “athā 'taḥ para-brahma-jijñāse” 'ti na sūtritam iti. etena sāmkhya-
virodhād brahma-yoga-darṣanayoh kārye-'ṣvara-paratvam api na ṣaṅkanī- 35
yam; prakṛti-svātantryā-'pattyā “raṣanā-'nupapatteḥ ca nā 'numānam”
ity-ādi-brahma-sūtra-paramparā-'nupapatteḥ ca; tathā “sa pūrvēṣām api
guruḥ, kālenā 'navacchedād” iti Yoga-sūtra-tadiya-Vyāsa-bhāṣyābhyām

sphuṭam iṣa-nityatā-'vagamāc ce 'ti. tasmād abhyupagama-vāda-prāudhi-vādā-'dināi 'va sām̐khyasya vyāvahārike-'ṣvara-pratiṣedha-paratayā brahma-mīmāṃsā-yogābhyāṃ saha na virodhaḥ. abhyupagama-vādaḥ ca ṣāstre dr̥ṣṭo, yathā Viṣṇupurāṇe :

- 5 “ete bhinna-dṛṣṭāṃ, dāityā, vikalpāḥ kathitā mayā,
kṛtvā 'bhyupagamāṃ tatra. saṃkṣepaḥ ṣrūyatām mame”

'ti. astu vā pāpināṃ jñāna-pratibandhā-'rtham āstika-darṣaneṣv apy aṇṇataḥ ṣruti-viruddhā-'rtha-vyavasthāpanam. teṣu-teṣv aṇṇeṣv aprāmāṇyaṃ ca ; ṣruti-smṛty-aviruddheṣu tu mukhya-ṣiṣayeṣu prāmāṇyam asty eva. ata
10 eva Padmapurāṇe brahma-yoga-darṣanā-'tiriktānāṃ darṣanānāṃ nindā 'py upapadyate, yathā tatra Pārvatīm pratī 'ṣvara-vākyam :

- “ṣṇu, devi, pravakṣyāmi tāmasāni yathā-kramam,
yeṣāṃ ṣravaṇa-mātreṇa pātityaṃ jñānināṃ api.
prathamāṃ hi mayāi 'vo 'ktāṃ ṣāivam pācupatā-'dikam.
15 mac-chakty-āveṣitāir viprāiḥ samproktāni tataḥ param :
Kaṇādena tu samproktaṃ ṣāstraṃ vāiṣeṣikaṃ mahat,
Gāutamena tathā nyāyaṃ, sām̐khyāṃ tu Kapilena vāi,
dvi-janmanā Jāimininā pūrvāṃ vedamayā-'rthataḥ
nirīṣvareṇa vādena kṛtāṃ ṣāstram mahattaram.
20 Dhiṣaṇena tathā proktaṃ cārvākam ati-garhitam.
dāityānāṃ nāṣanā-'rthāya Viṣṇunā Buddha-rūpiṇā
bāuddha-ṣāstram asat proktaṃ nagna-nīlapatā-'dikam.
māyāvādam asac chāstram pracchannam bāuddham eva ca
mayāi 'va kathitāṃ, devi, kalāu brāhmaṇa-rūpiṇā
25 apārthaṃ ṣruti-vākyānāṃ darṣayaḥ loka-garhitam.
karma-svarūpa-tyājyatvam atra ca pratipādyate,
sarva-karma-paribhraṇṣān nāiṣkarmyaṃ tatra co 'cyate.
parātma-jīvayor āikyam mayā 'tra pratipādyate,
brahmaṇo 'sya paraṃ rūpaṃ nirguṇaṃ darṣitam mayā.
30 sarvasya jagato 'py asya nāṣanā-'rthaṃ kalāu yuge
vedā-'rtha-van mahā-ṣāstram māyāvādam avāidikam
mayāi 'va kathitāṃ, devi, jagatāṃ nāṣa-kāraṇād ” iti.

adhikaṃ tu brahma-mīmāṃsā-bhāṣye prapañcitam asmābhir iti. tasmād āstika-ṣāstrasya na kasyā 'py aprāmāṇyaṃ virodho vā ; sva-sva-ṣiṣayeṣu
35 sarveṣāṃ abādhdā, avirodhāc ce 'ti. « nanv evam puruṣa-bahutvā-'ṇṇe 'py asya ṣāstrasyā 'bhyupagama-vādatvaṃ syāt ? » na syāt ; avirodhād, brahma-mīmāṃsāyāṃ apy “aṇṇo nānā-vyapadeṣād ” ity-ādi-sūtra-jātāir jīvā-'tma-bahutvayāi 'va nirṇayāt. sām̐khya-siddha-puruṣaṇām ātmatvaṃ tu brahma-mīmāṃsāyā bādhyata eva ; “ātme 'ti tū 'payantī ” 'ti tat-sūtreṇa paramā-

'tmana eva paramā-'rtha-bhūmāv ātmatvā-'vadhāraṇāt. tathā 'pi ca sām-
khyasya nā 'prāmāṇyam; vyāvahārikā-'tmano jīvasye 'tara-viveka-jñānasya
mokṣa-sādhanaṭve vivakṣitā-'rthe bādhā-'bhāvāt. etena ṣṛuti-smṛti-pra-
siddhayor nānātmāi-'kātmatvayor vyāvahārika-pāramārthika-bhedenā 'vi-
rodha iti brahma-mīmāṃsāyām prapañcitam asmābhir iti dik. 5

« nanv evam api Tattvasamāsā-'khyā-sūtrāṇi sahā 'syāḥ Ṣaḍadhyāyyāḥ
pāunaruktyam » iti cen, māi 'vam! saṃkṣepa-vistara-rūpeṇo 'bhayor apy
apāunaruktyāt. ata evā 'syāḥ Ṣaḍadhyāyyā yoga-darṣanasye 'va Sāṃkhyā-
pravacana-saṃjñā yuktā. Tattvasamāsā-'khyāṃ hi yat saṃkṣiptam sām-
khyā-darṣanam, tasyāi 'va prakarṣeṇā 'bhyāṃ nirvacanam iti. viṣeṣas tv 10
ayam: yat Ṣaḍadhyāyyāṃ Tattvasamāsā-'khyo-'ktā-'rtha-vistara-mātram,
yoga-darṣane tv ābhyām abhyupagama-vāda-pratiṣiddhasye 'cvarasya nirū-
paṇena nyūnatā-parihāro 'pī 'ti. asya ca sāmukhyā-saṃjñā sānvayā

“ saṃkhyām prakurvate cāi 'va prakṛtiṃ ca pracakṣate,
tattvāni ca catur-viṃśat; tena sāmukhyāḥ prakīrtitā ” 15

ity-ādibhyo Bhāratā-'di-vākyebhyaḥ. saṃkhyā samyag-vivekenā 'tma-
kathanam ity arthaḥ. ataḥ sāmukhyā-ṣaḍdasya yoga-rūḍhatayā

“ tat-kāraṇam sāmukhyā-yogā-'dhigamyam ”

ity-ādi-ṣṛutiṣu

“ eṣā te 'bhīhitā sāmukhye buddhir, yoge tv imāṃ ṣṛu ” 20

ity-ādi-smṛtiṣu ca sāmukhyā-ṣaḍdena sāmukhyā-ṣāstram eva grāhyam, na
punar arthā-'ntaram kalpanīyam iti.

tad idam mokṣa-ṣāstram cikitsā-ṣāstra-vac catur-vyūham. yathā hi
roga ārogyam roga-nidānam bhāṣajyam iti catvāro vyūhāḥ samūhāḥ cikitsā-
ṣāstrasya pratipādyās, tathāi 'va heyam hānam heya-hetur hāno-'pāyaḥ ce 25
'ti catvāro vyūhā mokṣa-ṣāstrasya pratipādyā bhavanti; mumukṣubhir
jijñāsitatvāt. tatra trividham duḥkham heyam; tad-atyanta-nivṛttir hānam;
prakṛti-puruṣa-samyoga-dvārā cā 'viveko heya-hetuḥ; viveka-khyātis tu
hāno-'pāya iti. vyūha-ṣaḍdena cāi 'śam upakaraṇa-saṃgrahaḥ.

tatra cā 'dāu phalatvenā 'bhyarhitam hānam tat-pratiyogi-vidhayāi 'va 30
ca heyam pratipādayiṣyan ṣāstra-kāraḥ ṣiṣyā-'vadhānāya ṣāstrā-'rambham
pratijānīte:

atha trividha-duḥkhā-'tyanta-nivṛttir atyanta-puruṣārthaḥ. 1.

atha-ṣaḍdo 'yam uccāraṇa-mātreṇa maṅgala-rūpaḥ. ata eva “ maṅgalā-
'caraṇam ṣiṣṭā-'cārād ” iti svayam eva pañcamā-'dhyāye vakṣyati. arthas 35
tv atrā 'tha-ṣaḍdasyā 'dhikāra eva; praṇā-'nantaryā-'dīnām puruṣārthena
sahā 'nvayā-'sambhavāt; jñānā-'dy-ānantaryasya ca sūtrāir eva vakṣya-
mānatayā tat-pratipādana-vāiyarthiyāt; adhikāra-bhinnā-'rthatve ṣāstrā-

- 'rambha-pratijñā-dy-alābha-prasaṅgā ca. tasmāt puruṣārthasyo 'pakramo-
'pasamhāra-darṣanād adhikārā-rthatvam evo 'citam. "tad-ucchittiḥ puru-
ṣārtha" ity upasamhāro bhaviṣyati 'ti. adhikāraḥ cā 'dhikyena prādhān-
yena 'rambhaṇam. ārambhaḥ ca yady api sākṣaḥ chāstrasyai 'va, tathā 'pi
5 tad-dvārā ḡāstrā-rtha-tad-vicārayor apī 'ti. tathā ca sādhanā-dy-upakaraṇa-
sahito yathokta-puruṣārtho 'dhikṛtaḥ, prādhānyena nirūpayitum asmābhiḥ
prārabdha iti sūtra-vākyā-rthaḥ. trividham ādhyātmikam ādhibhāutikam
ādhidāivikam ca duḥkham. tatrā 'tmānam sva-saṅghātam adhikṛtya
pravṛttam ity ādhyātmikam : ḡrīram mānasam ca. tatra ḡrīram vyādhy-
10 ādy-uttham, mānasam kāmā-dy-uttham. tathā bhūtāni prāṇino 'dhikṛtya
pravṛttam ity ādhibhāutikam, vyāghra-corā-dy-uttham. devāni agni-vāy-
v-ādīni adhikṛtya pravṛttam ity ādhidāivikam, dāha-ḡitā-dy-uttham iti vibhā-
gaḥ. yady api sarvam eva duḥkham mānasam, tathā 'pi mano-mātra-
janyatvā-janyatvābhyām mānasatvā-mānasatva-viḡeṣaḥ. eṣām trividha-
15 duḥkhānām yā 'tyanta-nivṛttiḥ sthūla-sūkṣma-sādhāraṇyena niḡḡeṣato
nivṛttiḥ. so 'tyantaḥ paramaḥ puruṣārthaḥ, puruṣāṇām buddher iṣṭa ity
avāntara-vākyā-rthaḥ. tatra sthūlam duḥkham vartamānā-vastham, ta
ca dvitīya-kṣaṇād upari svayam eva naṅkṣyati ; ato na tatra jñānā-pekṣā ;
atītam tu prāḡ eva naṣṭam iti na tatra sādhanā-pekṣe 'ti pariḡeṣād anāgatā-
20 'vastha-sūkṣma-duḥkha-nivṛttir eva puruṣārthatayā prakṛte paryavasyati.
tathā ca Yoga-sūtram : "heyam duḥkham anāgatam" iti. nivṛttiḥ ca na
nāḡo, 'pi tv atītā-vasthā ; dhvaṇsa-prāḡabhāvayor atītā-nāgatā-vasthā-
svarūpatvāt ; sat-kārya-vādidbhir abhāvā-naṅgīkāṛāt. «nanu kadācid apy
avartamānam anāgatam duḥkham aprāmāṇikam ; ataḥ kha-puṣpa-nivṛtti-
25 vat tan-nivṛtter na puruṣārthatvam yuktam» iti. māi 'vam ! sarvatra hi
sva-sva-kārya-janana-ḡaktir yāvad-dravya-sthāyini 'ti Pātāñjale siddham ;
dāhā-di-ḡakti-ḡūnyasyā 'gny-ādeḥ kvāpy adarṣanāt. sā ca ḡaktir anāgatā-
'vastha-tat-tat-kārya-rūpā ; iyam eva co 'pādāna-kāraṇa-svarūpa-yogyate 'ty
api ḡiyate. ato yāvac citta-sattā, tāvad evā 'nāgata-duḥkha-sattā 'numīyate ;
30 tan-nivṛttiḥ ca puruṣārtha iti. jīvan-mukti-daḡāyām ca prārabdha-karma-
phalā-tiriktānām duḥkhānām anāgatā-vasthānām bījā-khyānām dāho,
videha-kāivalye tu cittena saha vināḡa ity avāntara-viḡeṣaḥ. bīja-dāhaḥ cā
'vidyā-sahakārya-uccheda-mātram ; jñānasyā 'vidyā-mātro-chedakatvasya
loke siddhatvāt. ata eva cittena sahāi 'va duḥkhasya nāḡaḥ ; jñānasya
35 sākṣād duḥkhā-di-nāḡakatve pramāṇā-bhāvād iti.

«nanu tathā 'pi duḥkha-nivṛttir na puruṣārthaḥ sambhavati ; duḥ-
khasya citta-dharmatvena puruṣe tan-nivṛtty-asambhavāt ; duḥkha-nivṛtti-
ḡabdasya duḥkhā-nutpādā-rthakatve 'pi puruṣe tasya nitya-siddhatvāt.
yat tu <kaṇṭha-cāmīkara-vat siddhe 'py asiddhatva-bhramāt puruṣārthatā
40 syād> iti, tan na ; evam api pumān nirduḥkha iti ḡravaṇa-manano-ttaram
duḥkha-hānā-rtham nididhyāsanā-dāu pravṛtty-anupapatteḥ. bahv-āyāsa-

sādhye hy upāye phala-niṣcayād eva pravṛttir bhavati; prakṛto tu ṣṛavaṇa-
mananābhyām siddhatva-jñānān nā 'prāmānya-jñānā'-nāskanditaḥ phalasyā
'siddhatva-niṣcayo 'stī 'ti. kiṃ ca bhavatu kadācid bhramā-'dinā puruṣe-
'echā-viṣayatvaṃ duḥkhā-'bhāvasya; ṣṛutis tu moha-nāḥini katham sidd-
dhasya phalatvaṃ pratipādayet: "tarati ṣokam ātma-vid," "vidvān harṣa- 5
ṣokāu jahātī" 'ty-ādir» iti?

atro 'cyate: "na nitya-ṣuddha-buddha-mukta-svabhāvasya tad-yogas
tad-yogād ṛta" iti heya-hetv-avadhāraka-sūtreṇai 'vā 'yam pūrva-pakṣaḥ
samādhāsyate. tathā hi, pratibimba-rūpeṇa puruṣe 'pi sukha-duḥkhe staḥ;
anyathā taylor bhogyatvā-'nupapatteḥ. sukhā-'di-grahaṇaṃ hi bhogo, 10
grahaṇaṃ ca tad-ākārātā. sā ca kūṭastha-citāu buddher arthā-'kāra-vat
pariṇāmo na sambhavatī 'ty agatyā pratibimba-svarūpatāyām eva pary-
avasyati. ayam eva buddhi-vṛtti-pratibimbo "vṛtti-sārūpyam itaratre" 'ti
Yoga-sūtreṇo 'ktaḥ. "sattve tu tapyamāne tad-ākārā-'nurodhī puruṣo 'py
anu-tapyata iva dr̥ṣyata" iti Yoga-bhāṣye ca tad-ākārā-'nurodha-ṣabdena 15
viṣisyāi 'va tāpā-'di-duḥkhasya pratibimba uktaḥ. ata eva ca puruṣasya
buddhi-vṛtty-uparāge sphaṭikaṃ dṛṣṭāntaṃ sūtra-kāro vakṣyati "kusuma-
vac ca maṇir" iti. vedāntibhir api cetane 'dhyastatayāi 'va dr̥ṣya-bhānam
ucyate; sa cā 'dhyāsaḥ pratibimbaṃ vinā na ghaṭeta; jñāna-mātrasyā
'dhyāsatva ātmāṣṛayāt: adhyāsāj jñānaṃ, jñānam eva cā 'dhyāsa iti. tad 20
etat smaryate 'pi:

"tasmiṃ cid darpaṇe sphāre samastā vastu-dṛṣṭayaḥ;
imās tāḥ pratibimbanti, sarasī 'va taṭa-drumā" iti.

atra hi dṛṣṭi-ṣabdo buddhi-vṛtti-sāmānya-paro, yukti-sāmyāt. pratibimbaḥ
ca tat-tad-upādhiṣu bimbā-'kāraḥ citta-pariṇāma iti. tasmāt pratibimba- 25
rūpeṇa puruṣe duḥkha-sambandho bhogā-'khyo 'sti. atas tenāi 'va rūpeṇa
tan-nivṛtteḥ puruṣārthatvaṃ yuktam. ata eva duḥkham mā bhuñjīye 'ti
prārthanā 'py ā-pāmaraṃ dr̥ṣyate. tac ca duḥkha-bhoga-nivṛtteḥ puru-
ṣārthatvaṃ anya-ṣeṣatayā na sambhavatī 'ti sāi 'va svataḥ puruṣārthaḥ;
duḥkha-nivṛttis tu kaṇṭakā-'di-nivṛtti-vat tādārthyena, na svataḥ puru- 30
ṣārthaḥ. evaṃ sukham api na svataḥ puruṣārthaḥ, kiṃ tu tad-bhoga eva.
tad idaṃ duḥkha-bhoga-nivṛtteḥ puruṣārthatvaṃ Yoga-bhāṣye Vyāsa-devāir
uktam: "tasmin nivṛtte puruṣaḥ punar idaṃ tāpa-trayaṃ na bhuṅkta" iti.
ataḥ ṣṛutāv api duḥkha-nivṛtteḥ puruṣārthatvaṃ viṣayatā-sambandhenāi
'va bodhyam. tad etad Yogavārttike prapañcitam asmābhir iti dik. tad 35
evam anena sūtreṇa vyūha-dvayaṃ saṃkṣepeṇo 'ddiṣṭaṃ, vistaras tv
anayoḥ paṇḍād bhavite 'ti.

ataḥ paraṃ vakṣyamānasya hāno-'pāya-vyūhasyā 'kāṅkṣā-'rthaṃ tad-
itareṣāṃ hāno-'pāyatvaṃ pratyācāṣṭe sūtra-jātena:

na dr̥ṣṭāt tat-siddhir, nivṛtte 'py anuvṛtti-dar̥ṣanāt. 2.

lāukikād upāyād dhanā-'der atyanta-duḥkha-nivṛtti-siddhir nā 'sti. kutaḥ? dhanā-'dinā duḥkhe nivṛtte paçcād dhanā-'di-kṣaye punar api duḥkhā-'nuvṛtti-dar̥ṣanād ity arthaḥ. tathā ca çrutih "amṛtatvasya tu nā
5 'çā 'sti vittene" 'ty-ādih.

«nanv evaṃ dhanā-'dy-arjanasya kuñjara-çāuca-vad duḥkhā-'nivartakatve katham tatra pravṛttil? » tatrā 'ha :

prātyahika-kṣut-pratikāra-vat tat-pratikāra-ceṣṭanāt puruṣārthatvam. 3.

10 dr̥ṣṭa-sādhana-janyāyām duḥkha-nivṛttāv atyanta-puruṣārthatvam eva nā 'sti, yathā-katham-cit puruṣārthatvam tv asty eva. kutaḥ? prātyahikasya kṣud-duḥkhasya nirākaraṇa-vad eva tena dhanā-'dinā duḥkha-nirākaraṇasya ceṣṭanād anveṣanād ity arthaḥ. ato dhanā-'dy-arjane pravṛttir upapadyata iti bhāvaḥ. kuñjara-çāucā-'dikam apy āpāta-duḥkha-nivarta-
15 katayā manda-puruṣārtho bhavaty eve 'ti.

sa ca dr̥ṣṭa-sādhana-jo manda-puruṣārtho vijñāir heya ity āha :

sarvā-'sambhavāt sambhave 'pi sattā-'sambhavād dheyaḥ pramāṇa-kuçalāih. 4.

sa ca dr̥ṣṭa-sādhana-jo duḥkha-pratikāro duḥkhā-'duḥkha-viveka-çāstrā-
20 'bhijñāir heyo duḥkha-pakṣe nikṣepaṇīyaḥ. kutaḥ? sarvā-'sambhavāt sarva-duḥkheṣu dr̥ṣṭa-sādhanāih pratikāra-'sambhavāt. yatrā 'pi sambhavas, tatrā 'pi pratigraha-pāpā-'dy-uttha-duḥkhā-'vaçyakatvam āha : sambhave 'pī 'ti ; sambhave 'pi dr̥ṣṭo-'pāya-nāntarīyakā-'di-duḥkha-samparkā-'vaçyam-bhāvād ity arthaḥ. tathā ca Yoga-sūtram : "pariṇāma-tāpa-saṃskāra-
25 duḥkhāir guṇa-vṛtti-virodhāc ca sarvam eva duḥkham vivekina" iti.

«nanu dr̥ṣṭa-sādhana-janye sarvasminn eva duḥkha-pratikāre duḥkha-sambheda-niyamo 'prayojakaḥ ; tathā ca smaryate :

“yan na duḥkhena sambhinnam na ca grastam anantaram abhilāṣo-'panītam ca, tat sukham svaḥ-padā-'spadam” iti. »

30 tatrā 'ha :

utkarṣād api mokṣasya, sarvo-'tkarṣa-çruteḥ. 5.

dr̥ṣṭa-sādhanā-'sādhyasya mokṣasya dr̥ṣṭa-sādhana-sādhyā-rājjyā-'dibhya utkarṣāt teṣu duḥkha-sattā 'vadhāryate ; api-çabdāt triguṇā-'tmakatvā-'der api. mokṣasyo 'tkarṣe pramāṇam sarvo-'tkarṣa-çruter iti ; “na ha vāi
35 açarīrasya sataḥ priyā-'priyayor apahatir asti ; açarīram vāva santam priyā-'priye na spr̥cata” ity-ādinaḥ videha-kāivalyasyo 'tkarṣa-çruter ity arthaḥ.

«nanu mā bhavatu dr̥ṣṭa-sāadhanād atyanta-duḥkha-nivṛttil; adṛṣṭa-sāadhanāt tu vāidika-karmaṇaḥ syāt; “apāma somam, amṛtā abhūme” ’ty-ādi-ḥruter» iti. tatrā ’ha:

aviṣeṣaḥ co ’bhayoḥ. 6.

ubhayaor eva dr̥ṣṭā-dr̥ṣṭayor atyanta-duḥkha-nivṛtty-asādhakatve ya- 5
thokta-tad-dhetutve cā ’viṣeṣa eva mantavya ity arthaḥ. etad eva Kāri-
kāyām uktam:

“dr̥ṣṭavad ānuṣravikaḥ; sa hy aviṣuddhi-kṣayā-tiṣaya-yukta” iti.

guror anuṣṛūyata ity anuṣravo vedaḥ; tad-vihita-yāgā-dir ānuṣravikaḥ.
sa dr̥ṣṭo-pāya-vad evā ’viṣuddhyā hiṁsā-di-pāpena vināci-sātiṣaya-phala- 10
katvena ca yukta ity arthaḥ. «nanu vāidha-hiṁsāyāḥ pāpa-janakatve
balavad-anīṣṭā-nanubandhī-ṣṭa-sāadhanatva-rūpasya vidhy-arthasyā ’nupa-
pattir» iti cen, na; vāidha-hiṁsā-janyā-nīṣṭasye ’ṣṭo-tpatti-nāntarīyakatvene
’ṣṭo-tpatti-nāntarīyaka-duḥkhā-dhika-duḥkhā-janakatva-rūpasya balavad-
anīṣṭā-nanubandhitvasya vidhy-aṅgasyā ’kṣateḥ. yat tu «vāidha-hiṁsā- 15
’tirikta-hiṁsāyā eva pāpa-janakatvam» iti, tad asat; saṃkoce pramāṇā-
’bhāvāt; Yudhiṣṭhirā-dīnām sva-dharme ’pi yuddhā-dāu jñāti-vadhā-di-
pratyaavāya-parihārāya prāyaścitta-ḥṛavaṇāc ca;

“tasmād yāsyāmy aham, tāta, dr̥ṣṭve ’mam duḥkha-saṃnidhim
trayī-dharmam adharmā-dhyanī kimpāka-phala-saṃnibham” 20

iti Mārkaṇḍeya-vacanāc ca. “ahiṁsan sarva-bhūtāny anyatra tīrthebhya”
iti ḥrutis tu vāidhā-tirikta-hiṁsā-nivṛtter iṣṭa-sāadhanatvam eva vakti, na tu
vāidha-hiṁsāyā anīṣṭa-sāadhanatvā-bhāvam apī ’ty-ādikaṃ Yogavārttike
draṣṭavyam iti dik.

“na karmaṇā na prajāyā dhanena, tyāgenāi ’ke amṛtatvam ānaḥur” iti, 25

“tam eva viditvā ’ti mṛtyum eti, nā ’nyaḥ panthā vidyate ’yanāye”

’ty-ādi-ḥruti-virodhena tu soma-pānā-dibhir amṛtatvaṃ gāṇam eva man-
tavyam;

“ā-bhūta-samplavam sthānam amṛtatvaṃ hi bhāṣyata”

iti Viṣṇupurāṇāt. 30

tad evam dr̥ṣṭā-dr̥ṣṭo-pāyayoh sākṣāt-parama-puruṣārthā-sāadhanatve
sādhite tad-upāyā-kāṅkṣāyām viveka-jñānam upāyo vaktavyaḥ. tatra
viveka-jñānam avivekā-khya-duḥkha-hetū-ceheda-dvārāi ’va hāno-pāya ity
āḥayenā ’dāv avivekam eve ’tara-pratiṣedhena heya-hetutayā pariṣeṣayati
praghaṭṭakena: 35

na svabhāvato baddhasya mokṣa-sādhano-padeṣa-vidhiḥ. 7.

duḥkhā-tyanta-nivṛtter mokṣatvasyo ’ktatayā bandho ’tra duḥkha-yoga
eva. tasya bandhasya puruṣe na svābhāvikatvaṃ vakṣyamāṇa-lakṣaṇam asti,

yato na svabhāvato baddhasya mokṣāya sādhanō-'padeṣasya ṣrāutasya vidhir anuṣṭhānaṃ niyojyānāṃ ghaṭate. na hy agneḥ svābhāvikād āuṣṇyān mokṣaḥ sambhavati; svābhāvikasya yāvad-dravya-bhāvitvād ity arthaḥ. tad uktam Īṣvara-gītāyām :

- 5 “yady ātmā malino 'svaccho vikārī syāt svabhāvataḥ,
na hi tasya bhaven muktir janmā-'ntara-ṣṭāir apī ” 'ti.

yasmin sati kāraṇa-vilambād vilambo yasyo 'tpattāu na bhavati, tasya tat svābhāvikam iti svābhāvikatva-lakṣaṇam.

- « nanu sarvado 'palambhā-'patter duḥkhasya svābhāvikatva-ṣaṅkāi 'va
10 nāstī » 'ti cen, na; triguṇā-'tmakatvena cittasya duḥkha-svabhāvatve 'pi
sattvā-'dhikyenā 'bhībhavāt sadā duḥkhā-'nupalabdhi-vad ātmano-'pi tad-
anupalabdhi-sambhavāt; duḥkha-svābhāvikatva-vādidbhir bāuddhāiḥ citta-
syāi 'vā 'tmatā-'bhyupagamāc ca. « athāi 'vam ātma-nāṣād eva mokṣo 'stv »
iti cen, na; aham baddho vimuktaḥ syām iti bandha-sāmānādhikaraṇyenāi
15 'va mokṣasya puruṣārthatvād iti.

« bhavaty ananuṣṭhānaṃ, tena kim? » ity ata āha :

svabhāvasyā 'napāyitvād ananuṣṭhāna-lakṣaṇam aprāmāṇyam. 8.

svabhāvasya yāvad-dravya-bhāvitvān mokṣā-'sambhavena tat-sādhanō-'padeṣṭi-ṣruter ananuṣṭhāna-lakṣaṇam aprāmāṇyaṃ syād ity arthaḥ.

- 20 « nanu ṣruti-balād evā 'nuṣṭhānaṃ syāt? » tatrā 'ha :

nā 'ṣakyo-'padeṣa-vidhir, upadiṣṭe 'py anupadeṣaḥ. 9.

nā 'ṣakyāya phalāyo 'padeṣasyā 'nuṣṭhānaṃ sambhavati, yata upadiṣṭe 'pi vihite 'py aṣakyasyo 'pāye sa upadeṣo na bhavati, kim tū 'padeṣā-'bhāsa eva; bādhitam arthaṃ vedo 'pi na bodhayati 'ti nyāyād ity arthaḥ.

- 25 atra ṣaṅkate :

ṣukla-paṭa-vad bīja-vac cet, 10.

- « nanu svābhāvikasyā 'py apāyo dṛṣyate, yathā ṣukla-paṭasya svābhā-
vikam ṣaṅklyam rāgeṇā 'panīyate, yathā ca bījasya svābhāviky apy aṅkura-
ṣaktir agnīnā 'panīyate; ataḥ ṣukla-paṭa-vad bīja-vac ca svābhāvikasya
30 bandhasyā 'py apāyaḥ puruṣe sambhavatī 'ti tadvad eva tat-sādhanō-
'padeṣaḥ syād » iti ced ity arthaḥ.

samādhatte :

ṣakty-udbhavā-'nuddbhavābhyām nā 'ṣakyo-'padeṣaḥ. 11.

- ukta-dṛṣṭāntayor api nā 'ṣakyāya svābhāvikā-'pāyāyo 'padeṣo lokānām
35 bhavati. kutaḥ? ṣakty-udbhavā-'nuddbhavābhyām. dṛṣṭānta-dvaye hi

çāuklyā-'der āvirbhāva-tirobhāvāv eva bhavataḥ, na tu çāuklyā-'ñkura-
çaktyor apāyo bhavati ; rajakā-'di vyāpārāir yogi-saṅkalpā-'dibhiḥ ca
rakta-pāṭa-bhr̥ṣṭa-bījayoḥ punaḥ çāuklyā-'ñkuraçakty-āvirbhāvād ity arthaḥ.
« nanv evam puruṣe 'pi duḥkha-çakti-tirobhāva eva mokṣo 'stv » iti cen,
na ; duḥkhā-'tyanta-nivṛtter eva loke puruṣārthatvā-'nubhavāc chruti- 5
smṛtyoḥ puruṣārthatva-siddheḥ ca, na tu dr̥ṣṭāntayor iva tirobhāva-mātrasye
'ti. kim ca duḥkha-çakti-tirobhāva-mātrasya mokṣatve kadācid yogi-'çvara-
saṅkalpā-'dinā çakty-udbhavasya bhr̥ṣṭa-bījeṣv iva mukteṣv api sambhavenā
'nirmokṣā-'pattir iti.

svabhāvato bandham nirākṛtya nimittebhyo 'pi bandham apākaroti 10
sūtra-jātena. puruṣe duḥkhasya nāimittikatve 'pi jñānā-'dy-upāyo-'cchedya-
tvam na ghaṭeta ; anāgatā-'vastha-sūkṣma-duḥkhasya yāvad-dravya-bhāvi-
tvād ity āçayena nāimittikatvam nirākriyate .

na kāla-yogato, vyāpino nityasya sarva-sambandhāt. 12.

nā 'pi kāla-sambandha-nimittakaḥ puruṣasya bandhaḥ. kutaḥ? vyāpino 15
nityasya kālasya sarvā-'vacchedena sarvadā muktā-'mukta-sakala-puruṣa-
sambandhāt ; sarvā-'vacchedena sadā sakala-puruṣāṇām bandhā-'patter ity
arthaḥ. atra ca prakaraṇe kāla-deça-karmā-'dīnām nimittatva-sāmānyam
nā 'palapyate ; çruti-smṛti-yuktibhiḥ siddhatvāt ; kim tu yan nāimittikatvam
pākaja-rūpā-'di-van nimitta-janyatvam, tad eva bandhe pratiṣidhyate, pu- 20
ruṣe bandhasyāu 'pādhikatvā-'bhyupagamāt. « nanu kālā-'di-nimittakatve
'pi sahakāry-antara-sambhavā-'sambhavābhyām vyavasthā syād » iti ced,
evam sati yat-saṃyoge saty avaçyam bandhas, tatrāi va sahakāriṇi lāgha-
vād bandho yuktaḥ ; puruṣe bandha-vyavahārasyāu 'pādhikatvenā 'py
upapatter iti kṛtam nāimittikatvene 'ti.

25

na deça-yogato 'py asmāt. 13.

deça-yogato 'pi na bandhaḥ. kutaḥ? asmāt pūrva-sūtro-'ktān muktā-
'mukta-sarva-puruṣa-sambandhāt ; muktasyā 'pi bandhā-'patter ity arthaḥ.

nā 'vasthāto, deha-dharmatvāt tasyāḥ. 14.

saṅghāta-viçeṣa-rūpatā-'khyā deha-rūpā yā 'vasthā, na tan-nimittato 30
'pi puruṣasya bandhaḥ. kutaḥ? tasyā avasthāyā deha-dharmatvāt ; acetana-
dharmatvād ity arthaḥ. anya-dharmasya sāksād anya-bandhakatve 'tipra-
saṅgāt ; muktasyā 'pi bandhā-'patter ity arthaḥ.

« nanu puruṣasyā 'py avasthāyām kim bādhakam? » tatrā 'ha :

asaṅgo 'yam puruṣa iti. 15.

35

iti-çabdo hetv-arthe. puruṣasyā 'saṅgatvād avasthāyā deha-mātra-

dharmatvam iti pūrva-sūtreṇā 'nvayaḥ. puruṣasyā 'vasthā-rūpa-vikāra-svīkāre vikāra-hetu-saṃyogā-'khyāḥ saṅgaḥ prasajyete 'ti bhāvaḥ. asaṅgate ca ṣṛtiḥ: "sa yad atra kimcit paçyaty, ananvāgatas tena bhavati; asaṅgo hy ayam puruṣa" iti. saṅgaç ca saṃyoga-mātram na bhavati; kāla-deça-sambandhasya pūrvam uktatvāt; ṣṛti-smṛtiṣu padma-pattra-stha-jalene 'va padma-pattrasyā 'saṅgatāyāḥ puruṣā-'saṅgatāyām dṛṣṭāntatā-çravanāc ca.

na karmanā, 'nya-dharmatvād atiprasakteç ca. 16.

na vihitā-niṣiddha-karmanā 'pi puruṣasya bandhaḥ; karmanām anātma-dharmatvāt; anya-dharmena sāksād anyasya bandhe ca muktasyā 'pi bandhā-'patteḥ. «nanu sva-svo-'pādhi-karmanā bandhā-'ṅgīkāre nā 'yam doṣa» ity āçayena hetv-antaram āha: atiprasakteç ce 'ti. pralayā-'dāv api duḥkha-yoga-rūpa-bandhā-'patteç ce 'ty arthaḥ. sahakāry-antara-vilambato vilamba-kalpanām ca prāg eva nirākṛtaṃ "na kāla-yogata" ity-ādi-sūtra iti.

«nanv evaṃ duḥkha-yoga-rūpo 'pi bandhaḥ karma-sāmānādhikaranyā-15 'nurodhena cittasyāi 'vā 'stu; duḥkhasya citta-dharmatāyāḥ siddhatvāc ca. kim-artham puruṣasyā 'pi kalpyate bandha?» ity āçaukāyām āha:

vicitra-bhogā-'nupapattir anya-dharmatve. 17.

duḥkha-yoga-rūpa-bandhasya citta-mātra-dharmatve vicitra-bhogā-'n-upapattiḥ. puruṣasya hi duḥkha-yogaṃ vinā 'pi duḥkha-sāksātkārā-'khyā-20 bhoga-svīkāre sarva-puruṣa-duḥkhā-'dīnām sarva-puruṣa-bhogyatā syān, niyāmakā-'bhāvāt. tataç eā 'yam duḥkha-bhoktā 'yam ca sukha-bhokte 'ty-ādi-rūpa-bhoga-vāicitryam no 'papadyete 'ty arthaḥ. ato bhoga-vāicitryo-'papattaye bhoga-niyāmakatayā duḥkhā-'di-yoga-rūpo bandhaḥ puruṣe 'pi svīkāryaḥ. sa ca puruṣe duḥkha-yogaḥ pratibimba-rūpa eve 'ti prāg evo 25 'ktam. pratibimbaç ca svo-'pādhi-vṛtter eva bhavati 'ti na sarva-puṃsām sarva-duḥkha-bhoga iti bhāvaḥ. citta-vṛtti-bodhe puruṣasyā 'nādiḥ sva-svāmi-bhāvaḥ sambandho hetur iti Yoga-bhāṣyād ayam siddhāntaḥ siddhaḥ. citte ca puruṣasya svatvam sva-bhukta-vṛtti-vāsanā-vattvam iti. yat tu <cittasyāi 'va bandha-mokṣāu, na puruṣasye> 'ti ṣṛti-smṛtiṣu gīyate, tad 30 bimba-rūpa-duḥkha-yoga-rūpaṃ pāramārthikam bandham ādāya bodhyam.

sāksāt-prakṛti-nimittakatvam api bandhasyā 'pākaroti:

prakṛti-nibandhanāc cen, na, tasyā api pāratantryam. 18.

«nanu prakṛti-nimittād bandho bhavaty» iti cen, na, yatas tasyā api bandhakatve saṃyoga-pāratantryam uttara-sūtre vakṣyamāṇam asti. saṃ-35 yoga-viçeṣam vinā 'pi bandhakatve pralayā-'dāv api duḥkha-bandha-prasaṅgād ity arthaḥ.

prakṛti-nibandhanā ced iti pāṭhe tu prakṛti-nibandhanā ced baddhate 'ty arthaḥ.

ato yat-para-tantrā prakṛtir bandha-kāraṇam sambhavet, tasmād eva saṃyoga-viṣeṣād āupādhiko bandho, 'gni-saṃyogāj jalāu-śnya-vad iti va-siddhāntam anenāi 'va prasaṅgenā 'ntarāla evā 'vadhārayati :

na nitya-ṣuddha-buddha-mukta-svabhāvasya tad-yogas tad-yogād r̥te. 19.

5

tasmāt tad-yogād r̥te prakṛti-saṃyogam vinā na puruṣasya tad-yogo bandha-samparko 'sti; api tu tata eva bandhaḥ. bandhasyāu-'pādhikavalābhāya naī-dvayena vakro-'ktiḥ. yadi hi bandhaḥ prakṛti-saṃyoga-janyaḥ syāt pākaja-rūpa-vat, tadā tadvad eva tad-viyoge 'py anuvarteta. na ca dvitīya-kṣaṇā-'der duḥkha-nāṣakatvaṃ kalpyam; kāraṇa-nāṣasya kārya-10 nāṣakatāyāḥ klptatvena tenāi 'vo 'papattāv asmābhis tad-akalpanāt. vṛttir hi duḥkhā-'der upādānam. ato dīpa-ṣikhā-vat kṣaṇa-bhaṅgurāyā vṛtter āṣu-vināṣitvenāi 'va tad-dharmāṇāṃ duḥkhe-'ecchā-'dīnām āṣu-vināṣaḥ sambhavatī 'ti. ataḥ prakṛti-viyoge bandhā-'bhāvād āupādhika eva bandho, na tu svābhāviko nāimittiko ve 'ti. tathā saṃyoga-nivṛttir eva sāksād 15 dhāno-'pāya ity api vakro-'kti-phalam. tathā ca smṛtiḥ :

“yathā jvalad-grhā-'cṣiṣṭa-grhaṃ vicchidya rakṣyate,
tathā sadoṣa-prakṛti-vicchinno 'yam na ṣocatī” 'ti.

vāiṣeṣikāṇāṃ iva pāramārthiko duḥkha-yoga iti bhramo mā bhūd ity etad-arthaṃ nitye 'ty-ādi. yathā svabhāva-ṣuddhasya sphaṭikasya rāga-20 yogo na japā-yogam vinā ghaṭate, tathāi 'va nitya-ṣuddhā-'di-svabhāvasya puruṣasyo 'pādhi-saṃyogam vinā duḥkha-saṃyogo na ghaṭate; svato duḥkhā-'dy-asambhavād ity arthaḥ. tad uktam Sāure :

“yathā hi kevalo raktaḥ sphaṭiko lakṣyate janāiḥ
rañjakā-'dy-upadhānena, tadvat parama-pūruṣa” iti.

25

nityatvaṃ kālā-'navacchinnatvaṃ, ṣuddhā-'di-svabhāvatvaṃ ca nitya-ṣuddhatvā-'dikam. tatra nitya-ṣuddhatvaṃ sadā-pāpa-puṇya-ṣūnyatvaṃ, nitya-buddhatvaṃ alupta-cid-rūpatvaṃ, nitya-muktatvaṃ sadā-pāramārthika-duḥkhā-'yuktatvaṃ. pratibimba-rūpa-duḥkha-yogas tv apāramārthiko bandha iti bhāvaḥ. ātmano nitya-ṣuddhatvā-'dāu ca ṣrutir “ayam ātmā 30 san-mātro nityaḥ ṣuddho buddhaḥ satyo mukto nirañjano vibhur” ity-ādīḥ. «nanv asya manana-ṣaṣṭratvād atrā 'rthe yuktir api vaktavye» 'ti cet, satyam. na tad-yogas tad-yogād r̥ta ity anena nitya-ṣuddhatvā-'dāu yuktir apy uktāi 'va. tathā hy ātmano nityatva-vibhutvā-'dikam tāvan nyāyā-'di-darṣaneṣv eva sādhitam. tatra nityasya vibhor ātmano yad-yogam vinā 35 duḥkhā-'dy-akhila-vikārair yogo na bhavati, tasyāi 'vā 'ntaḥkaraṇasya sarva-sammata-kāraṇasya tad-upādāna-kāraṇatvaṃ eva yuktam lāghavāt; sarva-vikāreṣv antaḥkaraṇasyāi 'vā 'nvaya-vyatirekābhyāṃ ca. na punar antar-vikāreṣu manaso nimittatvaṃ ātmanaḥ co 'pādānatvaṃ yuktam;

kāraṇa-dvaya-kalpane gāuravāt. «nanv ahaṃ sukhī duḥkhī karomī 'ty-
ādy-anubhavād ātmano vikāro-'pādānatva-siddhir» iti cen, na; ahaṃ gāura
ity-ādi-bhrama-ṣatā-'ntahpātितvenā 'prāmāṇya-ṣaṅkā-'skanditatayo 'kta-pra-
tyakṣāṇām ukta-tarkā-'nugrhitā-'numānā-'pekṣayā durbalatvāt. ātmanaḥ
5 cin-mātratve tu yuktir agre vakṣyata iti dik. asya sūtrasyāi 'va 'rthaḥ
Kārikayā 'py uktaḥ :

“tasmāt tat-saṃyogād acetanaṃ cetanāvad iva liṅgam,
guṇa-kartṛtve ca tathā karte 'va bhavaty udāsīna” iti.

kartṛtvam atra duḥkhitvā-'di-sakala-vikāro-'palakṣaṇam. tathā Yoga-sūtre
10 'py asya sūtrasyāi 'vā 'rtha uktaḥ : “draṣṭṛ-dṛṣṭayor saṃyogo heya-hetur”
iti; Gītāyām ca :

“puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān” iti.

prakṛti-sthaḥ prakṛtāu saṃyuktaḥ. tathā ca ṣrutāv api :

“ātme-'ndriya-mano-yuktam bhokte 'ty āhur manīṣiṇa” iti.

15 na ca «kālā-'di-vad eva prakṛti-saṃyogo 'pi muktā-'mukta-puruṣa-
sādhāraṇatayā katham bandha-hetur» iti vācyam; janmā-'para-nāmaḥ
sva-sva-buddhi-bhāvā-'panna-prakṛti-saṃyoga-viṣeṣasyāi 'vā 'tra saṃyoga-
ṣabdā-'rthatvāt; Yoga-bhāṣye Vyāsais tathā vyākhyātatvāt; buddhi-vṛtti-
upādhiṇāi 'va puruṣe duḥkha-yogāc ca. vāiṣeṣikā-'di-vad eva bhoga-
20 janakatā-'vacchedakatvenā 'ntahkaraṇa-saṃyoge vāijātyaṃ cā 'smābhir apī
'ṣṭam. ato na suṣupty-ādāu bandha-prasaṅgaḥ. svatvaṃ ca sva-bhukta-
vṛtti-vāsanā-vattvam. yat-kiṃcid-vṛtti-tat-saṃskāra-pravāho 'py anādir;
ataḥ sva-svāmi-bhāva-vyavasthitiḥ. kaṇcit tu «prakṛti-puruṣayor saṃyogā-
'ṅgikāre puruṣasya pariṇāma-saṅgāu prasajyeyātām; ato 'trā 'viveka eva
25 yoga-ṣabdā-'rtho, na tu saṃyoga» iti. tan na; “tad-yogo 'py avivekāḍ”
iti sūtreṇā 'vivekasya yoga-hetutāyā eva sūtra-kāreṇa vakṣyamāṇatvāt;
“sva-svāmi-ṣaktyor svarūpo-'palabdhi-hetuḥ saṃyogas,” “tasya hetur
avidye” 'ti sūtrābhyām Pātañjale 'pi saṃyoga-hetutvasyāi 'vā 'vidyāyā
uktatvāc ca. kiṃ ca vivekā-'bhāva-rūpasyā 'vivekasya saṃyogatve pralayā-
30 'dāv api prakṛti-puruṣa-saṃyoga-sattvena bhogā-'dy-āpattiḥ. mithyājñāna-
rūpasyā 'vivekasya ca saṃyogatve ātmā-'ṣṭayā; pum-prakṛti-saṃyogasyā
'jñānā-'di-hetutvād iti. tasmād avivekā-'tirikto yogo vaktavyaḥ; sa ca
saṃyoga evā, 'nyasyā 'prāmāṇikatvāt. saṃyogaḥ ca na pariṇāmaḥ; sāmānya-
guṇā-'tirikta-dharmo-'tpattyāi 'va pariṇāmitva-vyavahārāt; anyathā kūṭa-
35 sthasya sarvagatatva-rūpa-vibhūtvā-'nupapatteḥ. nā 'pi saṃyoga-mātraṃ
saṅgaḥ; pariṇāma-hetu-saṃyogasyāi 'va saṅga-ṣabdā-'rthatāyā uktatvād iti.
«nanu tathā 'pi katham vibhvoḥ prakṛti-puruṣayor mahad-ādi-hetur anityaḥ
saṃyogo ghaṭata» iti cen, na; prakṛteḥ paricchinna-'paricchinna-trividha-
guṇa-samudāya-rūpatayā paricchinna-guṇā-'vacchedena puruṣa-saṃyogo-

'tpatteh sambhavāt; ṣṛuti-smṛti-siddhatvāt prakṛti-saṃyoga-kṣobhayaṃ iti. etac ca Yogavārttike prapañcitam asmābhiḥ. aparas tu « bhogyā-bhokṛt-yogyatāi 'vā 'nayoḥ saṃyoga » ity āha. tad api na; yogyatāyā nityatve jñāna-nivartyatvā-nupapatteh; anityatve kim aparāddham saṃyogena, pariṇāmitvā-'patteh samānatvāt? bhogyā-bhokṛt-yogyatāyāḥ saṃyoga-rūpa- 5
tvasya sūtrā-diṣv anuktatvenā 'prāmāṇikatvāc ce 'ti. tasmāt saṃyoga-
viṣeṣa evā 'tra bandhā-'khyā-heya-hetutayā sūtra-kārā-'bhipreta iti svayam
bandha-hetur avadhāritāḥ.

idānīm nāstikā-'bhipretā api bandha-hetavo nirākartavyāḥ. tatra

“ṣaḍ-abhiñño daṣa-balo 'dvaya-vādī vināyaka”

10

ity-Anuśāsanā-'di-siddhāḥ kṣaṇika-vijñānā-'tma-vādinō bāuddha-prabhedā
evam āhuḥ: « nā 'sti prakṛty-ādī bāhyaṃ vastu, yena tat-saṃyogād āupā-
dhikas tāttviko vā bandhaḥ syāt; kim tu kṣaṇika-vijñāna-saṃtāna-mātram
advitīyaṃ tattvam; anyat sarvaṃ sāmṃvṛtikam, sāmṃvṛtiḥ cā 'vidyā mithyā-
jñānā-'khyā; tata eva bandha » iti. tathā ca tāir uktam: 15

“abhinno 'pi hi buddhy-ātmā viparyāsa-nidarṣanāḥ
grāhya-grāhaka-saṃvitti-bhedavān iva lakṣyata” iti.

tan-matam ādāu nirākriyate:

nā 'vidyāto 'py, avastunā bandhā-'yogāt. 20.

api-ṣabdaḥ pūrvokta-kālā-'dy-apekṣayā. avidyāto 'pi na sāksād bandha- 20
yogo 'dvāita-vādinām; teṣāṃ avidyāyā apy avastutvena tayā bandhā-'nāu-
cityāt. na hi svāpna-rajjvā bandhanam dr̥ṣṭam ity arthaḥ. « bandho 'py
avāstava » iti cen, na; svayaṃ sūtra-kāreṇa nirākariṣyamānatvāt; vijñānā-
'dvāita-ṣṛaṇaṇo-'ttaram bandha-nivṛttaye yogā-'bhyāsā-'bhyupagama-viro-
dhāc ca; bandha-mithyātvā-ṣṛaṇaṇena bandha-nivṛtṭy-ākhyā-phala-siddhatva- 25
niṣṇayāt tad-artham bahv-āyāsa-sādhyā-yogā-'nuṣṭhānā-'sambhavād iti.

vastutve siddhānta-hāniḥ. 21.

yadi cā 'vidyāyā vastutvaṃ svikriyate, tadā svā-'bhyupagatasyā 'vidyā-
'nṛtatvasya hānir ity arthaḥ.

vijātiya-dvāitā-'pattiḥ ca. 22.

30

kim cā 'vidyāyā vastutve kṣaṇika-vijñāna-saṃtānād vijātiyaṃ dvāitam
prasajyeta; tac ca bhavatām anīṣṭam ity arthaḥ. saṃtānā-'ntahpāti-vyakti-
nām ānanyāt sajātiya-dvāitam iṣyata eve 'ty āṣayena vijātiye 'ti viṣeṣaṇam.
« nanv avidyāyā api jñāna-viṣeṣatvād avidyāyā 'pi katham vijātiya-dvāitam »
iti cen, na; jñāna-rūpā-'vidyāyā bandho-'ttarakālīnatayā vāsanā-rūpā-'vi- 35
dyāyā eva tāir bandha-hetutvā-'bhyupagamāt. vāsanā tu jñānād vijātiyāi

've 'ti. ebhiḥ ca sūtrāir Brahma-mīmāṃsā-siddhānto nirākriyata iti bhramo
na kartavyaḥ; Brahma-mīmāṃsāyāṃ kenā 'pi sūtreṇā 'vidyā-mātrato band-
hasyā 'nuktatvāt; "avibhāgo vacanād" ity-ādi-sūtrāir Brahma-mīmāṃsāyā
abhipretasyā 'vibhāga-lakṣaṇā-'dvāitasyā 'vidyā-'di-vāstavatve 'py avirodhāc
5 ca. yat tu vedānti-bruvāṇām ādhunikasya māyā-vādasyā 'tra līṅgam
dṛṣyate, tat teṣāṃ api vijñāna-vādy-ekadeśitayā yuktam eva

"māyāvādam asac-chāstram pracehannam bāuddham eva ca
mayāi 'va kathitaṃ, devi, kalāu brāhmaṇa-rūpiṇe"

'ty-ādi-Padmapurāṇa-stha-Īśa-vākya-paramparābhyah. na tu tad vedānta-
10 matam;

"vedā-'rtha-van mahā-śāstram māyāvādam avāidikam"

iti tad-vākya-ṣeṣād iti. māyā-vādinō 'tra ca na sāksāt prativāditvaṃ,
vijātiye 'ti viṣeṣaṇa-vāiyarthiyāt; māyā-vāde sajātīya-dvāitasyā 'py an-
abhyupagamād iti. tasmād atra prakaraṇe vijñāna-vādinām bandha-hetu-
15 vyavasthāi 'va sāksān nirākriyate; anayāi 'va ca rītyā navīnānām api
pracehanna-bāuddhānām māyā-vādinām avidyā-mātrasya tucchasya bandha-
hetutvaṃ nirākṛtaṃ veditavyam. asman-mate tv avidyāyāḥ kūṭastha-
nityatā-rūpa-pāramārthikatvā-'bhāve 'pi ghaṭā-'di-vad vāstavatvena vakṣya-
māṇa-saṃyoga-dvārā bandha-hetutve yathokta-bādhā-'navakāṣaḥ. evaṃ
20 yoga-mate brahma-mīmāṃsā-mate 'pī 'ti.

ṣaṅkate :

viruddho-'bhaya-rūpā cet. 23.

«nanu viruddhaṃ yad ubhayaṃ sad asac ca sad-asad-vilakṣaṇaṃ vā,
tad-rūpāi 'vā 'vidyā vaktavyā? ato na tayā pāramārthikā-'dvāita-bhaṅga »
25 iti ced ity arthaḥ. svayaṃ tu sad-asattvaṃ prapañcasya yad vakṣyati, tatra
sattvā-'sattve vyaktā-'vyaktatva-rūpatvād viruddhe eva na bhavata iti
sūcayituṃ viruddha-pado-'pādānam.

pariharati :

na tādṛk-padārthā-'pratīteḥ. 24.

30 sugamam. api cā 'vidyāyāḥ sāksād eva duḥkha-yogā-'khyā-bandha-
hetutve jñānenā 'vidyā-kṣayā-'nantaram prārabdha-bhogā-'nupapattih;
bandha-paryāyasya duḥkha-bhogasya kāraṇa-nāṣād iti. asmad-ādi-mate tu
nā 'yaṃ doṣaḥ; saṃyoga-dvārāi 'vā 'vidyā-karmā-'dīnām bandha-hetutvāt.
janmā-'khyāḥ ca saṃyogaḥ prārabdha-samāptiṃ vinā na naṣyati 'ti.

35 punaḥ ṣaṅkate :

na vayaṃ śaṭ-padārtha-vādinō vāiṣeṣikā-'di-vat. 25.

«nanu vāiṣeṣikā-'dy-āstika-van na vayaṃ śaṭ-śoḍaṣā-'di-niyata-padārtha-

vādinah. ato 'pratīto 'pi sad-asad-ātmakaḥ sad-asad-vilakṣaṇo vā padārtho 'vidye 'ty abhyupeyam » iti bhāvaḥ.

pariharati :

anīyatatve 'pi nā 'yāuktikasya saṃgraho, 'nyathā bālo-'nmattā-'di-samatvam. 26.

5

padārtha-niyamo mā 'stu, tathā 'pi bhāvā-'bhāva-virodhena yukti-virud-dhasya sad-asad-ātmaka-padārthasya saṃgraho bhavad-vacana-mātrāc chi-ṣyānām na sambhavati ; anyathā bālakā-'dy-uktasyā 'py ayāuktikasya saṃgrahaḥ syād ity arthaḥ. ṣrutya-ādikam cā 'sminn arthe sphuṭam nā 'sti ; yukti-virodhena ca saṃdigdha-ṣruter arthā-'ntara-siddhir iti bhāvaḥ. 10

“ nā 'sad-rūpā na sad-rūpā māyā nāi 'vo 'bhayā-'tmikā sad-asadbhyām anirvācyā mithyā-bhūtā sanātani ”

'ty-ādi-Sāurā-'di-vākyānām tv ayam arthaḥ :

“ vikāra-jananīm māyām aṣṭa-rūpām ajām dhruvām ”

ity-ādi-ṣrutī-siddhā māyā-'khyā prakṛtiḥ paramārtha-satī na bhavati, pūrva- 15 pūrva-vikāra-rūpāḥ prati-kṣaṇam apāyāt ; nā 'pi paramārthā-'satī bhavaty, artha-kriyā-kāritvena ṣaṣṭa-ṣṛṅga-vilakṣaṇatvāt ; nā 'pi tad-ubhayā-'tmikā virodhāc ca. ataḥ sad-asadbhyām anirvācyā saty eve 'ty asaty eve 'ti ca nirdhāryo 'padeṣṭum aṣṭakā ; kim tu mithyā-bhūtā layā-'khyā-vyāvahārikā-'sattva-vatī pariṇāmi-nityatā-rūpa-vyāvahārika-sattva-vatī ce 'ti. etac cā 20 'gre prapañcayīṣyāma iti dik. etat-prakaraṇo-'panyastāni ca sarvāṇy eva dūṣaṇāṇy ādhunike 'pi māyā-vāde yojanīyāni.

apare nāstikā āhuḥ : « kṣaṇikā bāhya-viṣayāḥ santi, teṣāṃ vāsanayā jīvasya bandha » iti. tad api dūṣayati :

nā 'nādi-viṣayo-'parāga-nimittako 'py asya. 27.

25

asyā 'tmanah pravāha-rūpeṇā 'nādir yā viṣaya-vāsanā, tan-nimittako 'pi bandho na sambhavatī 'ty arthaḥ. nimittato 'py asye 'ti pāṭhas tu samīcīnaḥ.

atra hetum āha :

na bāhyā-'bhyantarayor uparañjyo-'parañjaka-bhāvo 'pi, deṣa- 30 vyavadhānāt, Srughna-stha-Pāṭaliputra-sthayor iva. 28.

tan-mate paricchinno dehā-'nta-stha evā 'tnā. tasyā 'bhyantarasya na bāhya-viṣayeṇa saho 'parañjyo-'parañjaka-bhāvo 'pi sambhavati. kutaḥ ? Srughna-stha-Pāṭaliputra-sthayor iva deṣa-vyavadhānād ity arthaḥ. saṃ-yoge saty eva hi vāsanā-'khyā uparāgo drṣṭaḥ ; yathā mañjiṣṭhā-vastrayor, 35 yathā vā puṣpa-sphaṭikayor iti.

api-çabdena sva-mate 'pi saṃyogā-'bhāvā-'dih samuccīyate. — Srughna-Pāṭaliputrāu viprakṛṣṭāu deça-viçeṣāu.

« nanu bhavatām indriyāṇām ivā 'smākam ātmano viṣaya-deçe gamanād viṣaya-saṃyogena viṣayo-'parāgo vaktavyaḥ. » tatrā 'ha :

5 dvayor eka-deça-labdho-'parāgān na vyavasthā. 29.

dvayor baddha-muktā-'tmanor ekasmin viṣaya-deçe labdha-viṣayo-'parāgān na bandha-mokṣa-vyavasthā syāt; muktasyā 'pi bandhā-'pattir ity arthaḥ.

atra çaṅkate :

adrṣṭa-vaçāc cet, 30.

10 « nanv eka-deça-sambandhena viṣaya-saṃyoga-sāmye 'py adrṣṭa-vaçād evo 'parāga-lābha » iti ced ity arthaḥ.

pariharati :

na dvayor eka-kālā-'yogād upakāryo-'pakāraka-bhāvaḥ. 31.

kṣaṇikatvā-'bhyupagamād dvayor kartr-bhoktror eka-kālā-'sattvena no 15 'pakāryo-'pakāraka-bhāvaḥ; na kartr-niṣṭhā-'drṣṭena bhoktr-niṣṭho viṣayo-'parāgaḥ sambhavatī 'ty arthaḥ.

çaṅkate :

putra-karma-vad iti cet, 32.

« nanu yathā pitṛ-niṣṭhena putra-karmaṇā putrasyo 'pakāro bhavati, 20 tadvad vyadhikaraṇenāi 'vā 'drṣṭena viṣayo-'parāgaḥ syād ity arthaḥ.

drṣṭāntā-'siddhyā pariharati :

nā 'sti hi tatra sthira ekā-'tmā, yo garbhādhānā-'dinā saṃskriyeta. 33.

putreṣṭyā 'pi tan-mate putrasyo 'pakāro na ghaṭate. hi yasmāt tatra 25 tan-mate garbhādhānam ārabhya janma-paryantaṁ sthāyī eka ātmā nā 'sti, yo janmo-'ttarakālīna-karmā-'dhikārā-'rtham putreṣṭyā saṃskriyete 'ti drṣṭāntasyā 'py asiddhir ity arthaḥ. asman-mate tu sthāiryā-'bhyupagamāt tatrā 'py adrṣṭa-sāmanādhikaranyam evā 'sti; putreṣṭyā janitena putro-'pādhi-niṣṭhā-'drṣṭenāi 'va putro-'pādhi-dvārā putrasyo 'pakārād ity asman- 30 mate 'pi na drṣṭāntā-'siddhir iti bhāvaḥ.

« nanu bandhasyā 'pi kṣaṇikatvād aniyata-kāraṇako 'bhāva-kāraṇako vā bandho 'stv » ity āçayenā 'paro nāstikaḥ pratyavatiṣṭhate :

sthira-kāryā-'siddheḥ kṣaṇikatvam. 34.

bandhasye 'ti ṣeṣaḥ. bhāvas tū 'kta eva. atrā 'yam prayogaḥ : vivādā-
'spadam bandhā-'di kṣaṇikam ; sattvāt ; dīpa-ṣikhā-'di-vad iti. na ca ghaṭā-
'dāu vyabhicāraḥ ; tasyā 'pi pakṣa-samatvāt. etad evo 'ktaṃ sthira-kāryā-
'siddher iti.

samādhatte :

5

na, pratyabhijñā-bādhāt. 35.

na kasyā 'pi kṣaṇikatvam ; yad evā 'ham adrākṣaṃ, tad evā 'haṃ
spṛṣāmi 'ty-ādi-pratyabhijñāyā sthāyīya-siddheḥ kṣaṇikatvasya bādhāt ;
pratipakṣā-'numānena 'ty arthaḥ. tad yathā : bandhā-'di sthira ; sattvāt ;
ghaṭā-'di-vad iti. asman-mata evā 'nukūla-tarka-sattvena na sat-pratipak- 10
ṣatā. pradīpā-'dāu ca sūkṣmā-'neka-kṣaṇā-'nākalanena kṣaṇikatva-bhrama
eva pareṣāṃ iti.

ṣruti-nyāya-virodhāc ca. 36.

“sad eva, sāmye, 'dam agra āsīt,” “tama eve 'dam agra āsīt” ity-
ādi-ṣrutibhiḥ “katham asataḥ saj jāyete” 'ty-ādi-ṣrūtā-'di-yuktibhiḥ ca 15
kārya-kāraṇā-'tmakā-'khila-prapañce kṣaṇikatvā-'numānasya virodhān na
kṣaṇikatvaṃ kasyā 'pī 'ty arthaḥ.

dṛṣṭāntā-'siddheḥ ca. 37.

pradīpa-ṣikhā-'di-dṛṣṭānte kṣaṇikatvā-'siddheḥ ca na kṣaṇikatvā-
'numānam ity arthaḥ.

20

kiṃ ca kṣaṇikatā-vādināṃ mṛd-ghaṭā-'di-sthale 'pi kārya-kāraṇa-bhāvaḥ
pravṛtti-nivṛtṭi-anyathā-'nupapatti-siddho no 'papadyete 'ty āha :

yugapaj jāyamānayoḥ na kārya-kāraṇa-bhāvaḥ. 38.

kiṃ yugapaj jāyamānayoḥ kārya-kāraṇa-bhāvaḥ, kiṃ vā kramikayoḥ ?
tatra nā 'dyo vinigamakā-'bhāvā-'dibhya iti bhāvaḥ.

25

nā 'ntya iti āha :

pūrvā-'pāye uttarā-'yogāt. 39.

pūrvasya kāraṇasyā 'pāya-kāla uttarasya kāryasyo 'tpatty-anāucityād
api na kṣaṇika-vāde sambhavati kārya-kāraṇa-bhāvaḥ ; upādāna-kāraṇa-
'nugatataiyāi 'va kāryā-'nubhavād ity arthaḥ.

30

upādāna-kāraṇam adhikṛtyāi 'va dūṣaṇā-'ntaram āha :

tad-bhāve tad-ayogād ubhaya-vyabhicārād api na. 40.

yataḥ pūrvasya bhāva-kāla uttarasyā 'sambandho, 'ta ubhaya-vyabhi-
cārād anvaya-vyatireka-vyabhicārād api na kārya-kāraṇa-bhāva ity arthaḥ.

tathā hi : yado 'pādeyo-'tpattis, tado 'pādānam, yadā co 'pādānā-'bhāvas,
tado 'pādeyo-'tpatty-abhāva ity anvaya-vyatirekenāi 'vo 'pādāno-'pādeyayoḥ
kārya-kāraṇa-bhāva-graho bhavati. tatra kṣaṇikatvena kramikayos taylor
viruddha-kālatayā 'nvaya-vyatireka-vyabhicārābhyām na kārya-kāraṇa-
5 bhāva-siddhir iti.

« nanu nimitta-kāraṇasye 'vo 'pādāna-kāraṇasyā 'pi pūrva-bhāva-mātre-
nāi 'va kāraṇatā 'stu. » tatrā 'ha :

pūrva-bhāva-mātre na niyamah. 41.

pūrva-bhāva-mātrā-'bhyupagame ce 'dam evo 'pādānam iti niyamo na
10 syāt ; nimitta-kāraṇānām api pūrva-bhāvā-'viṣeṣāt. upādāna-nimittayor
vibhāgaḥ sarva-loka-siddha ity arthaḥ.

apare tu nāstikā āhuḥ : « vijñānā-'tirikta-vastv-abhāvena bandho 'pi
svapna-padārtha-vat ; ato 'tyanta-mithyātvena na tatra kāraṇam astī » 'ti.
tan-matam apākaroti :

15 **na vijñāna-mātram, bāhya-pratīteḥ. 42.**

na vijñāna-mātrān tattvam ; bāhyā-'rthānām api vijñāna-vat pratīti-
siddhatvād ity arthaḥ.

« nanu lāghava-tarkeṇa svapnā-'di-dīṣṭāntāir dṛṣyatva-hetuka-mithyā-
tvā-'numānena bāhya-vastv-anubhavo bādhanīyaḥ. atra bhavatām ṣṛuti-
20 smṛtī api staḥ : “ cid dhī 'dam sarvam, ”

“ tasmād vijñānam evā 'sti, na prapañco na saṃsṛtir ”

ity-ādī » iti. ato dūṣaṇā-'ntaram āha :

tad-abhāve tad-abhāvāc chūnyam tarhi. 43.

tarhi bāhyā-'bhāve chūnyam eva prasajyeta, na tu vijñānam api. kutaḥ ?
25 tad-abhāve tad-abhāvād, bāhyā-'bhāve vijñānasyā 'py abhāva-prasaṅgāt ;
vijñāna-pratīter api bāhya-pratīti-vad avastu-viṣayatvā-'numāna-sambhavāt ;
vijñāna-prāmānyasya kvā 'py asiddhatvāc ca ; tathā vijñāne pramāṇānām
api bāhyatayā 'palāpāc ce 'ty arthaḥ. « nanv anubhave kasyā 'pi vivādā-
'bhāvena nā 'sti tatra pramāṇā-'pekṣe » 'ti cen, na ; chūnya-vādinām eva tatra
30 vivādāt. « athā 'satā 'pi pramāṇena vastu sidhyati ; viṣayā-'bādhasyāi 'va
prāmānya-prayojakatvān, na tu pramāṇa-pāramārthikatvasye » 'ti cen, na ;
evam saty asat-pramāṇasya sarvatra sulabhatvena kvā 'py arthe pramāṇā-
'nveṣaṇasyā 'yogāt. « athā 'san-madhye 'pi vyāvahārika-sattva-rūpo viṣeṣaḥ
pramāṇā-'diṣv eṣṭavya » iti ced, āyātam mārgena. kim punar idam vyāva-
35 hārikatvam ? yadi pariṇāmitvaṃ, tadā 'smābhir apī 'dṛṣam eva sattvaṃ
grāhya-grāhaka-pramāṇānām iṣṭam ; ṣukti-rajatā-'di-tulyatvasyāi 'va pra-

pañce 'smābhiḥ pratiṣedhāt. yadi punaḥ pratīyamānatā-mātram, tadā 'pi ;
tādṛṣāir eva pramāṇāir bāhyā-'rthasyā 'pi siddhi-prasaṅgāt. lāghava-tarkā-
'nugṛhītena yathā-kathamcid-anumānenāi 'va bādhas tu vijñāne 'pi samāna
iti. etenā 'dhunikānām vedānti-bruvāṇām api matam vijñāna-vāda-tulya-
yoga-kṣematayā nirastam. vijñāna-mātra-satyatā-pratipādaka-ṣṛuṭi-smṛtayas 5
tu kūṭasthatva-rūpām pāramārthika-sattām eva bāhyānām pratiṣedhanti,
na tu pariṇāmitva-rūpām vyāvahārika-sattām api ;

“yat tu kālā-'ntareṇā 'pi nā 'nya-samjñām upāiti vāi
pariṇāmā-'di-sambhūtām, tad vastu, nṛpa, tac ca kim?”

“vastu rāje 'ti yal loke, yat tu rāja-bhaṭā-'dikam, 10
tathā 'nyac ca, nṛpe, 'ttham tu na sat saṅkalpanāmayam”

iti Viṣṇupurāṇā-'dibhyaḥ pariṇāmitvasyāi 'vā 'sattātvā-'vagamād iti. saṅ-
kalpanāmayam iṣvarā-'di-saṅkalpa-racitam. etena

“vijñānamayam evāi 'tad aṣeṣam avagacchate”

'ty-ādinā Viṣṇupurāṇe Māyāmoha-rūpiṇā Viṣṇunā 'surebhyo 'pi tattvam 15
evo 'padiṣtam, te tv anadhikārā-'di-doṣāir viparītā-'rtha-grahaṇena vijñāna-
vādinō nāstikā babhūvur ity avagantavyam. tad etat sarvam Brahma-
mīmāṃsā-bhāṣye māyā-vāda-nirasana-prasaṅgato vistāritam asmābhiḥ.

«nanv evam bhavatu ṣūnyam eva tattvam ; tadā sutarām eva bandha-
kāraṇā-'nveṣaṇam na yuktaṁ tucchatvād» iti nāstika-ṣiromaṇiḥ praty- 20
avatiṣṭhate :

**ṣūnyam tattvam, bhāvo vinaṣyati, vastu-dharmatvād vinā-
ṣasya. 44.**

ṣūnyam eva tattvam, yataḥ sarvo 'pi bhāvo vinaṣyati, yaḥ ca vināṣī,
sa mithyā, svapna-vat. ataḥ sarva-vastūnām ādy-antayor abhāva-mātratvān 25
madhye kṣaṇika-sattvām sāmṃptikām na pāramārthikam bandhā-'di. tataḥ
kim kena badhyete 'ty āṣayaḥ. bhāvānām vināṣitve hetur vastu-dharmatvād
vināṣasye 'ti, vināṣasya vastu-svabhāvatvāt. svabhāvam tu vihāya na
padārthas tiṣṭhati 'ty arthaḥ.

pariharati :

30

apavāda-mātram abuddhānām. 45.

bhāvatvād vināṣitvam iti mūḍhānām apavāda-mātram mithyā-vāda
eva ; nāṣa-kāraṇā-'bhāvena niravayava-dravyāṇām nāṣā-'sambhavāt ; kāryā-
ṇām api vināṣā-'siddheḥ ca ; ghaṭo jīrṇa iti pratyaya-vad eva ghaṭo 'tīta
ity-ādi-pratītyā ghaṭā-'der atītā-'khyāyā avasthāyā eva siddheḥ. avyakta- 35
tāyāḥ ca kāryā-'tītātā-'bhyupagame 'sman-mata-praveṣa eva. kim ca vinā-
ṣasya prapañca-tattvatā-'bhyupagame 'pi vināṣa eva bandhasya puruṣārthaḥ

sambhavaty eve 'ti. kaṣcit tu vyācaṣṭe : < ṣūnyam tattvam ity ajñānām kutsita-vāda-mātram, na punar atra yuktir asti ; pramāṇa-sattvā-'sattva-vikalpā-'sahatvāt. ṣūnye pramāṇā-'ngikāre tenai 'va ṣūnyatā-kṣatiḥ ; anāṅgikāre pramāṇā-'bhāvān na ṣūnya-siddhiḥ. svataḥ siddhāu ca cid-rūpatā-

5 'dy-āpattir ity artha > iti. na ca

« “na nirodho na co 'tpattir na baddho na ca sādhakah na mumukṣur na vāi mukta ity eṣā pāramārthatā.”

“sarva-ṣūnyam nirālambam svarūpam yatra cintyate, abhāva-yogaḥ sa prokto, yenā 'tmānam prapaçyati”

10 'ti ṣruti-smṛtibhyām api ṣūnyam tattvatayā pratipādyata » iti vācyam ; puruṣānām nirodhā-'dy-abhāvasyāi 'va tādṛṣiṣu ṣrutiṣu tattvatayo 'ktatvāt, pūrvo-'ttara-vākyābhyām puruṣasyāi 'va prakaraṇāt ; vilīna-viçva-cid-ākā-çasyāi 'vāi 'tādṛça-smṛtiṣu tattvatayā pratipādanāe ca,

“trāilokyam gaganā-'kāram nabhas-tulyam vapuḥ svakam viyad-gāmi-manā dhyāyan yogī brahmāi 'va gīyata”

15 ity-ādi-vākyā-'ntarair eka-vākyatvād, ākāça-ṣūnyayoh paryāyatvād iti. mano mahat-tattvā-'dy-akhilā-'ntaḥkaraṇam ; viyad-gāmi cid-ākāçe līnam.

dūṣaṇā-'ntaram āha :

ubhaya-pakṣa-samāna-kṣematvād ayam api. 46.

20 kṣaṇika-bāhya-vijñāno-'bhaya-pakṣayoh samāna-kṣematvāt tulya-nirasa-hetukatvād ayam api pakṣo vinaçyati 'ty anuṣaṅgaḥ. kṣaṇika-pakṣa-nirāsa-hetur hi pratyabhijñā-'nupapatty-ādiḥ ṣūnya-vāde 'pi samānaḥ. tathā vijñāna-pakṣa-nirāsa-hetur bāhya-pratīty-ādir apy atra samāna ity arthaḥ.

yad api « duḥkha-nivṛtti-rūpatayā tat-sādhana-tayā vā ṣūnyatāi 'vā 'stu 25 puruṣārtha » iti tair manyate, tad api durghaṭam ity āha :

apuruṣārthatvam ubhayathā. 47.

ubhayathā svataḥ parataḥ ca ṣūnyatāyāḥ puruṣārthatvam na sambhavati ; sva-niṣṭhatvenai 'va sukhā-'dīnām puruṣārthatvāt ; sthirasya ca puruṣasyā 'nabhyupagamād ity arthaḥ.

30 tad evam bandha-kāraṇa-viṣaye nāstika-matāni dūṣitāni. idānīm pūrva-nirastā-'vaçiṣṭāny āstika-sambhāvyaṇy apy anyāni bandha-kāraṇāni nirasyante.

na gati-viçeṣāt. 48.

prakaraṇād bandho labhyate. na gati-viçeṣāt çarīra-praveçā-'di-rūpād 35 api puruṣasya bandha ity arthaḥ.

atra hetum āha :

niṣkriyasya tad-asambhavāt. 49.

niṣkriyasya vibhoḥ puruṣasya gaty-asambhavād ity arthaḥ.

« nanu ṣruti-smṛtyor ihaloka-paraloka-gamanā'-gamana-ṣravaṇāt puruṣasya paricchinnavam evā 'stu. tathā ca ṣrutir apy "aṅguṣṭha-mātrah 5 puruṣo 'ntar-ātme" 'ty-ādir » ity āṣaṅkāṃ apākaroti :

mūrtatvād ghaṭā'-di-vat samāna-dharmā'-pattāv apasiddhāntaḥ. 50.

yadi ca ghaṭā'-di-vat pumān mūrtah paricchinnav svīkriyate, tadā sāvaṃyavatva-vināṣitvā'-dinā ghaṭā'-di-samāna-dharmā'-pattāv apasiddhāntaḥ 10 syād ity arthaḥ.

gati-ṣrutim upapādayati :

gati-ṣrutir apy upādhi-yogād, ākāṣa-vat. 51.

yā ca gati-ṣrutir api puruṣe 'sti, sā vibhūtvā-ṣruti-smṛti-yukty-anurodhenā 'kāṣasye 'vo 'pādhi-yogād eva mantavye 'ty arthaḥ. tatra ca 15 pramāṇam

“ ghaṭa-samvṛtam ākāṣam nīyamāne ghaṭe yathā
ghaṭo nīyeta, nā 'kāṣam, tadvaj jīvo nabho-'pamaḥ.”

“ buddher guṇenā 'tma-guṇena cāi 'va, āra'-gra-mātro hy avaro 'pi dṛṣṭa ”
ity-ādi-ṣrutiḥ. “ nityaḥ sarva-gataḥ sthāṇur ” ity-ādikā ca smṛtiḥ ; madhy- 20
ama-parimāṇatve sāvaṃyavatvā'-pattiyā vināṣitvam, aṇutve ca deha-vyāpi-
jñānā'-dy-anupapattir ity-ādiḥ ca yuktir iti. ata eva

“ prakṛtiḥ kurute karma ṣubhā'-ṣubha-phalā'-tmakam,
prakṛtiḥ ca tad aṇāti triṣu lokaṣu kāma-ge ”

'ty-ādi-smṛtibhiḥ prakṛter eva viṣiṣya kriyā-rūpā gatiḥ smaryata iti. 25

na karmaṇā 'py, a-tad-dharmatvāt. 52.

karmaṇā adṛṣṭenā 'pi sākṣān na puruṣasya bandhaḥ. kutaḥ ? puruṣa-
dharmatvā'-bhāvād ity arthaḥ. pūrvam vihita-niṣiddha-vyāpāra-rūpeṇa
karmaṇā bandho nirākṛtaḥ ; atra tu taj-janyā'-dṛṣṭene 'ty ārthika-vibhāgād
apāunaruktyam. 30

« nanv anya-dharmenā 'py adṛṣṭenā 'nyasya bandhaḥ syāt. » tatrā 'ha :
atiprasaktir anya-dharmatve. 53.

bandha-tat-kāraṇayor bhinna-dharmatve 'tiprasaktir, muktasyā 'pi
bandhā'-pattir ity arthaḥ.

kim bahunā? svabhāvā-'di-karmā-'ntāir anyena vā kenā 'pi puruṣasya bandho-'tpattir na ghaṭate, ṣṛuti-virodhād iti sādharmaṇam bādhakam āha:

nirguṇā-'di-ṣṛuti-virodhaḥ ce 'ti. 54.

puruṣa-bandhasyā 'nāupādhikatve

5

“sākṣī cetā kevalo nirguṇaḥ ce”

'ty-ādi-ṣṛuti-virodhaḥ ce 'ty arthaḥ. iti-ṣabdo bandha-hetu-parīkṣā-samāptāu.

tad evaṃ “na svabhāvato baddhasye” 'ty-ādinā praghaṭṭakene 'tara-pratiśedhataḥ prakṛti-puruṣa-saṃyoga eva sākṣād bandha-hetur avadhāritaḥ. tatre 'yam āḥāṅkā: «nanu prakṛti-saṃyogo 'pi puruṣe svābhāvikatvā-'di-
10 vikalpa-grastaḥ kathaṃ na bhavati? saṃyogasya svābhāvikatva-kālā-'di-nimittakatve hi muktasyā 'pi bandhā-'pattir ity-ādi-doṣā yathā-yogyāṃ samānā eve» 'ti. tām imām āḥāṅkāṃ pariharati:

tad-yogo 'py avivekān, na samānatvam. 55.

pūrvokta-tad-yogo 'pi puruṣasyā 'vivekān; vakṣyamāṇād avivekān eva
15 hi nimittāt saṃyogo bhavati. ato no 'kta-doṣāṇāṃ samānatvam asti 'ty arthaḥ. sa cā 'viveko mukteṣu nā 'sti 'ti na teṣāṃ punaḥ saṃyogo bhavati 'ti. «nanu aviveko 'tra na prakṛti-puruṣā-'bheda-sākṣātkārah; saṃyogāt prāg asattvāt. kim tu viveka-prāgabdhāvo 'vivekā-'khyā-jñāna-vāsanā vā. tad ubhayam api na puruṣa-dharmaḥ, kim tu buddhi-dharma eve 'ty anya-
20 dharmanā 'nyatra saṃyoge 'tiprasaṅga-doṣa-sāmyam asty eve» 'ti cen, māi 'vam! viśayatā-sambandhenā 'vivekasya puruṣa-dharmatvāt; tathā ca prakṛtir buddhi-rūpā satī yasmāi svāmi-puruṣāya tanuḥ vivicya na darṣi-
30 tavatī, sva-vṛtti-darṣanā-'rtham tadīya-buddhi-rūpeṇa tatrāi 'va puruṣe saṃ-
yujyata iti vyavasthaya 'tiprasaṅgā-'bhāvāt. tad uktam Kārikayā:

25

“puruṣasya darṣanā-'rtham kāivalyā-'rtham tathā pradhānasya pañgv-andha-vad ubhayor api saṃyogas, tat-kṛtaḥ sarga” iti.

svāmine puruṣāya pradhānena darṣayitum tayoḥ kāivalyā-'rtham ce 'ty arthaḥ. avivekasya vṛtti-rūpatvaṃ tu “vān-mātraṃ, na tu tattvaṃ, citta-sthiter” ity āgāmi-sūtre vakṣyāmaḥ. avivekaḥ ca saṃyoga-dvārāi 'va
30 bandha-kāraṇam; pralaye bandhā-'darṣanāt; aviveka-nāḥe 'pi jīvan-muk-
tasya duḥkha-bhoga-darṣanāc ca. ataḥ sākṣād evā 'viveko bandha-kāraṇam prān no 'ktaḥ.

«nanu bhogya-bhoktr-bhāva-niyāmakatvena klptasyā 'nādi-sva-svāmi-
bhāvasya karmā-'dīnāṃ vā saṃyoga-hetutvam astu; kim ity aviveko 'pi
35 saṃyoga-hetur iṣyata?» iti cen, na;

“puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān;
kāraṇaṃ guṇa-saṅgo 'sya sad-asad-yoni-janmasv”

iti Gītāyām saṅgā-'khyā-'bhīmānasya saṃyoga-hetutva-smaraṇāt; vak-
 ṣyamāṇā-'di-vākya-yuktibhyaḥ ca; anyathā jñānato mokṣasya ṣṛuti-smṛti-
 siddhasyā 'nupapatteḥ ca. «athāi 'vam api svo-'pādhi-karmā-'dikam api
 saṃyoga-kāraṇam bhavati; tad vihāya katham aviveka eva kevalam tatra
 kāraṇam ucyata?» iti. ucyate: avivekā-'pekṣayā karmā-'dīnām api 5
 paramparayāi 'va puruṣa-sambandhaḥ. tathā 'viveka eva puruṣeṇa sāksāc
 chettum ṣakyate, karmā-'dikam tv avivekā-'khyā-hetū-'cheda-dvārāi 've
 'ty ācāyena 'viveka eva mukhyataḥ saṃyoga-hetutayo 'kta iti. ayaṃ cā
 'viveko 'gṛhītā-'saṃsargakam ubhaya-jñānam avidyā-sthalā-'bhiṣikta eva
 vivakṣitaḥ; “bandho viparyayāt,” “viparyaya-bhedāḥ pañce” 'ty-āgāmi- 10
 sūtra-dvayāt, “tasya hetur avidye” 'ti Yoga-sūtre 'py avidyāyā eva pañca-
 parvāyā buddhi-puruṣa-saṃyoga-hetutā-vacanāc ca; anyathā-khyāty-an-
 abhyupagama-mātra eva yogato 'tra viṣeṣāu-'cityāt. na punar aviveko 'trā
 'bhāva-mātram viveka-prāgabdhāvo vā; muktasyā 'pi bandhā-'patteḥ; jīvan-
 muktasyā 'pi bhāvi-viveka-vyakti-prāgabdhāvena dharmā-'dharmo-'tpatti- 15
 dvārā punar-bandha-prasaṅgāc ca. tathā 'gāmi-sūtra-stha-dhvānta-dṛṣṭāntā-
 'nupapatteḥ ca; abhāvasya dhvānta-vad āvarakatvā-'sambhavāt. tathā
 vṛddhi-hrāsāv apy avivekasya ṣṛyamāṇau no 'papadyeyātām iti. asman-
 mate ca vāsanā-rūpasyāi 'vā 'vivekasya saṃyogā-'khyā-janma-hetutayā
 tamo-vad āvarakatva-vṛddhi-hrāsā-'dikam añjasāi 'vo 'papadyate. “tasya 20
 hetur avidye” 'ti Pātañjala-sūtre ca bhāṣya-kārāir avidyā-ṣabdenā 'vidyā-
 bījaṃ vyākhyātam; jñānasya saṃyogo-'ttara-kālīnatvena saṃyogā-'janaka-
 tvād iti. api ca “puruṣaḥ prakṛti-stho hi bhuṅkta” ity-ādi-vākyeṣv abhi-
 mānā-'khyā-saṅgasyāi 'va prakṛtisthatā-'khyā-saṃyoga-hetutā 'vagamyate.
 ata eva cā 'vidyā nā 'bhāvo, 'pi tu vidyā-virodhi-jñānā-'ntaram iti Yoga- 25
 bhāṣye Vyāsa-devāiḥ prayatnenā 'vadhṛtam. tasmād avivekā-'vidyayos
 tulya-yoga-kṣematayā 'vivekasyā 'pi jñāna-viṣeṣatvam iti siddham.

ayaṃ cā 'vivekas tridhā saṃyogā-'khyā-janma-hetuḥ: sāksād, dharmā-
 'dharmo-'tpatti-dvārā, rāgā-'di-dṛṣṭa-dvārā ca bhavati; “sati mūle tad-
 vipāka” iti Yoga-sūtrāt; “kartā 'smī 'ti nibadhyata” iti smṛteḥ; “vīta- 30
 rāga-janmā-'darṣanād” iti Nyāya-sūtrāc ca. tad uktam Mokṣadharṇe 'pi:

“jñāne-'ndriyāṇi 'ndriyā-'rthā no 'pasarpanty atarṣulam,
 hīnaḥ ca karaṇāir dehī na deham punar arhati.”

“tasmāt tarṣā-'tmakād rāgād bījaj jāyanti jantava” iti.

rāgas tv aviveka-kārya iti Yoga-sūtrābhyām apy etat pratyetavyam, samā- 35
 na-tantra-nyāyāt. tac ca sūtra-dvayam: “kleṣa-mūlaḥ karmācāyāḥ,”
 “sati mūle tad-vipāko jāty-āyur-bhogā” iti. kleṣaḥ cā 'vidyā-'di-pañcakam
 iti.

avivekasya bandha-janane dvāra-jātam ca piṇḍīkṛtye 'ṣvara-gītāyām
 uktam:

“anātmāny ātma-vijñānaṃ, tasmād duḥkhaṃ tathe 'tarat,
rāga-dveṣā-'dayo doṣaḥ sarve bhrānti-nibandhanāḥ.

kārya hy asya bhaved doṣaḥ puṇyā-'puṇyam iti ṣṛuṭiḥ,
tad-doṣād eva sarveṣāṃ sarva-deha-samudbhava ” iti.

5 etad eva Nyāye sūtritam: “duḥkha-janma-pravṛtti-doṣa-mithyājñānānām
uttaro-'ttarā-'pāye tad-anantarā-'pāyād apavarga ” iti.

tad evaṃ saṃyogā-'khyā-janma-dvārā bandhā-'khyā-heyasya mūla-kāra-
ṇam aviveka iti heya-hetu-vyūhaḥ pratipāditaḥ.

itaḥ paraṃ krama-prāptam hāno-'pāya-vyūham ati-vistareṇā-'ḡāstra-
10 samāpti pratipādayati; antarā-'ntarā co 'kta-vyūhān api vistārayiṣyati:

niyata-kāraṇāt tad-ucchittir, dhvānta-vat. 56.

ṣukti-rajatā-'di-sthale loka-siddham yaṃ niyata-kāraṇam viveka-sākṣāt-
kāras, tasmāt tasyā 'vivekasyo 'cchittir bhavati; dhvānta-vat, yathā dhvān-
tam ālokād eva niyata-kāraṇān naṣyati, no 'pāyā-'ntareṇa, tathā 'vā 'viveko
15 'pi vivekād eva naṣyati, na tu karmā-'dibhyaḥ sākṣād ity arthaḥ. tad etad
uktam Yoga-sūtreṇa: “viveka-khyātir aviṣṭavā hāno-'pāya ” iti. karmā-
'dīni tu jñānasyāi 'va sādhanāni; “yogā-'ṅgā-'nuṣṭhānād aḡuddhi-kṣaye
jñāna-dīptir ā viveka-khyāter ” iti Yoga-sūtreṇa sattva-ḡuddhi-dvārā jñāna
eva yogā-'ṅgā-'ntargata-sarva-karmaṇāṃ sādhanatvā-'vadhāraṇād iti.

20 prācīnās tu vedāntino mokṣe 'pi karmaṇo jñānā-'ṅgatvam āhuḥ;

“vidyāṃ cā 'vidyāṃ ca yas tad vedo 'bhayaṃ saha,
avidyayā mṛtyuṃ tīrtvā vidyayā 'mṛtam aḡnuta ”

iti ṣṛutau “saha-kāritvena ce ” 'ti Vedānta-sūtre cā 'ṅgā-'ṅgi-bhāvena
jñāna-karmaṇoḥ saha-kāritvā-'vadhāraṇāt;

25 “jñāninā 'jñāninā vā 'pi yāvad dehasya dhāraṇam,
tāvad varṇā-'ḡrama-proktaṃ kartavyaṃ karma muktaya ”

ity-ādi-smṛteḥ ca. “upamardam ce ” 'ti Vedānta-sūtreṇa tu karma-tyāgo
yogā-'rūḡhasya nyāya-prāpto 'nūdyata eva, jñānasya mukhyato mokṣa-hetu-
tvam vyavasthāpayitum; yadi hi vikṣepakatvāt karma jñānā-'bhyāsasya
30 virodhi bhavet, tadā guṇa-lope na guṇina iti nyāyena pradhāna-rakṣā-'rtham
aṅga-bhūtaṃ karmāi 'va tyājyaṃ Jaḡabharatā-'di-vad ity āḡayād iti. teṣāṃ
mate 'pi viveka-dvāratām vinā 'viveka-naḡakatvaṃ karmaṇo nāi 'va si-
dhyati 'ti na tad-virodhaḥ.

atra sūtre dhvāntasyā 'loka-naḡyatva-vacanāt tamo 'pi dravyam eva,
35 na tv ālokā-'bhāvaḥ; asati bādhake nīlam tama ity-ādi-pratyayānām bhra-
matvā-'nāucityāt. na ca «kḡptenāi 'vo 'papattāv atirikta-kalpanā-gāuravam
eva bādhakam » iti vācyam; evaṃ sati vijñāna-mātreṇāi 'va svapna-vat

sarva-vyavahāro-'papattāv atirikta-kalpanā-gāuraveṇa bāhyā-'rtha-pratīter
api bādhā-'patteḥ. tasmād atra prāmāṇikatvād gāuravaṃ na doṣāye 'ti.

«nanu viveka-jñānaṃ vinā 'py avivekā-'khyā-jñāna-vyaktīnāṃ sva-sva-
tr̥tīya-kṣaṇe 'vaçyaṃ vināṣāj jñānasya tan-nāçakatvaṃ kim-artham iṣyata »
iti ced, aviveka-çabdena tad-vāsanāyā eva pūrva-sūtre vyākhyātavāt; 5
anāgatā-'vasthasyā 'vivekasyā 'sman-mate nāçā-sambhavāc ce 'ti.

«nanu prakṛti-puruṣā-'viveka eva cet saṃyoga-dvārā bandha-hetus
tayo viveka eva ca mokṣa-hetus, tarhi dehā-'dy-abhimāna-sattve 'pi mokṣaḥ
syāt; tac ca çruti-smṛti-nyāya-viruddham » iti. tatrā 'ha:

pradhānā-'vivekāḍ anyā-'vivekasya tad-dhāne hānam. 57. 10

puruṣe pradhānā-'vivekāḍ kāraṇād yo 'nyā-'viveko buddhy-ādy-aviveko
jāyate, kāryā-'vivekasya kāryatayā 'nādi-kāraṇā-'viveka-mūlakatvāt tasya
pradhānā-'viveka-hāne saty avaçyaṃ hānam ity arthaḥ. yathā çarīrād
ātmani vivikte çarīra-kāryeṣu rūpā-'diṣv aviveko na sambhavati, tathā
kūṣasthatvā-'di-dharmāḥ pradhānāt puruṣe vivikte tat-kāryeṣu pariṇāmā- 15
'di-dharmakeṣu buddhy-ādiṣv abhimāno no 'tpattum utsahate; tulya-nyāyāt
kāraṇa-nāçāc ce 'ti bhāvāḥ. tad etat smaryate:

“citṛā-'dhāra-ṭaṭa-tyāge tyaktaṃ tasya hi citrakam,
prakṛter virame ce 'ttham, dhyāyināṃ ke smarā-'daya?” iti.

viramo virāmas tyāgaḥ. ādi-çabdena dravya-rūpā api vikārā grāhyā iti. 20
yac ca <buddhi-puruṣa-vivekāḍ eva mokṣa> ity api kvacid ucyate, tatra
sthūla-sūkṣma-buddhi-grahaṇāt prakṛter api grahaṇam; anyathā buddhi-
viveke 'pi prakṛty-abhimāna-sambhavād iti. «nanu buddhy-ādy-abhimānā-
'tirikte prakṛty-abhimāne kim pramāṇam? aham ajña ity-ādy-akhilā-'bhi-
mānānām buddhy-ādi-viṣayatvenāi 'vo 'papatter » iti cen, na; 25

“mṛtvā-mṛtvā punaḥ-sṛṣṭāu svargī syām, mā ca nārakī”

'ty-ādy-abhimānānām pradhāna-viṣayatvaṃ vinā 'nupapatteḥ; atītānām
buddhy-ādy-akhilā-kāryāṇām punaḥ-sṛṣṭy-abhāvāt. pradhānasya tv idam
eva pralayā-'nantaraṃ janma, yad buddhy-ādi-rūpāi-'ka-pariṇāma-tyāgenā
'para-buddhy-ādi-rūpatayā pariṇāmanam iti. 30

na cā « 'tmani janmā-'di-jñānam abhimāna eva na bhavati; puruṣasyā
'pi liṅga-çarīra-saṃyoga-viyoga-rūpayor janma-maraṇayor pāramārthika-
tvād » iti vācyam;

“na jāyate mriyate vā kadā-cin, nā 'yam bhūtvā bhavitā vā na bhūya”

ity-ādi-vākyair janmā-'di-pratiṣedheno 'tpatti-vināçā-'bhimāna-rūpasyā 'py 35
ātmani janmā-'di-jñānasya siddheḥ; aprasaktasya pratiṣedhā-'yogāt. kim ca
buddhy-ādiṣu puruṣāṇām abhimāno 'nādir vaktuṃ na çakyate; buddhy-

- ādīnām kāryatvāt. ataḥ kāryeṣv abhimāna-vyavasthā-rthan̄ niyāmakā-
'kāṅkṣāyām kāraṇā-'bhimāna eva niyāmakatayā sidhyati; loke dṛṣṭatvāt,
kalpanāyāç ca dṛṣṭā-'nusāritvāt; yathā loke dṛṣṭaḥ kṣetrā-'bhimānāt kṣetra-
janya-dhānyā-'diṣv abhimānaḥ, suvarṇā-'bhimānāc ca taj-janya-kaṭakā-'diṣv
5 abhimānaḥ; taylor nivṛtṭyā ca taylor nivṛttir iti. pradhānā-'bhimāna-tad-
vāsanayoç ca bijā-'ṅkura-vad anāditvān na tad-abhimāne niyāmakā-'ntarā-
'pekṣe 'ti.

- evam pratipādite catur-vyūhe punar iyaṃ āṣaṅkā: « nanu puruṣe ced
bandha-mokṣāu vivekā-'vivekāu ca svīkṛtāu, tarhi “ nitya-çuddha-buddha-
10 muktasye ” 'ti svokti-virodhaḥ; tathā

“ na nirodho na co 'tpattir na baddho na ca sādhaḥ
na mumukṣur na vāi mukta ity eṣā paramārthate ”

'ty-ādi-çruti-virodhaç ce » 'ti. tām pariharati:

vān-mātraṃ, na tu tattvaṃ, citta-sthiteḥ. 58.

- 15 bandhā-'dīnām sarveṣāṃ citta evā 'vasthānāt tat sarvaṃ puruṣe vān-
mātraṃ çabda-mātraṃ, sphaṭika-lāuhitya-vat pratibimba-mātratvāt; na tu
tattvaṃ tasya bhāvaḥ; anāropitaṃ japā-lāuhitya-vad ity arthaḥ. ato no
'kta-virodha iti bhāvaḥ. “ sa samānaḥ sann ubhāu lokāv anusamcarati,
dhyāyati 'va, lelāyati 've ” 'ty-ādi-çrutayas tv atra pramāṇam. sa puruṣaḥ,
20 samāno lokayor eka-rūpaḥ; iva-çabdābhyām nānā-rūpatvasyāu 'pādhika-
tvam uktam. tathā co 'ktam:

“ bandha-mokṣāu sukhaṃ duḥkham mohā-'pattiç ca māyayā;
svapne yathā 'tmanaḥ khyātiḥ saṃsṛtir, na tu vāstavī ” 'ti.

- māyayā māyā-'khyā-prakṛty-āupādhikī 'ty arthaḥ. « nanv evaṃ tucchasya
25 bandhasya hānaṃ katham puruṣārthaḥ? katham vā 'nya-dharmābhyām
aviveka-vivekābhyām anyasya bandha-mokṣa-svīkāre karmā-'dibhir iva nā
'vyavasthe » 'ti ced, atro 'kta-prāyam api punaḥ prapañcyate: yady api
duḥkha-yoga-rūpo bandho vṛtti-rūpāu ca vivekā-'vivekāu cittasyāi 'va,
tathā 'pi puruṣe duḥkha-pratibimba eva bhoga ity avastutve 'pi tad-dhānam
30 puruṣārthaḥ; duḥkham mā bhuñjīye 'ti prārthanāt. evaṃ yasmāi puru-
ṣāya prakṛtir avivekenā 'tmānaṃ darçitavatī, tad-vāsanā-vaçāt tam eva
saṃyoga-dvārā badhnāti, nā 'nyam; tathā yasmāi vivekenā 'tmānaṃ darçi-
tavatī, tam eva sva-viyoga-dvārā mocayati, vāsano-'chedād iti vyavasthā
'pi ghaṭata iti. karmā-'dibhir bandhā-'bhyupagame tv evaṃ vyavasthā na
35 ghaṭate; karmā-'dīnām sākṣi-bhāsyatvā-'bhāvena sākṣāt puruṣeṣv aprati-
bimbanād iti.

« nanu bandhā-'dikaṃ cet puruṣe vān-mātraṃ, tarhi çravaṇena yuktyā

vā tasya bādho bhavatu; kim-arthaṃ ṣṛuti-smṛtyoḥ sāksātkāra-paryantaṃ viveka-jñānam upadiṣyate mokṣa-hetutaye? » 'ti. tatrā 'ha :

yuktito 'pi na bādhyate, diṇ-mūḍha-vad aparokṣād ṛte. 59.

yuktir mananam. api-ṣabdaḥ ṣravaṇa-samuccayā-rthaḥ. vāṇ-mātram api puruṣasya bandhā-'dikaṃ ṣravaṇa-manana-mātreṇa na bādhyate sāksāt- 5 kāraṃ vinā; yathā diṇ-mūḍhasya janasya vāṇ-mātram api dig-vāiparītyaṃ ṣravaṇa-yuktibhyaṃ na bādhyate sāksātkāraṃ vine 'ty arthaḥ. prakṛte ce 'dam eva bādhyatvaṃ, yat puruṣe bandhā-'di-buddhi-nivṛttir, na tv abhāva-sāksātkāraḥ; ṣravaṇā-'dinā tad-utpatti-sambhāvanāyā apy abhāvād iti.

athave 'tthaṃ vyākhyeyam: « nanu “niyata-kāraṇāt tad-ucchittir” 10 ity anena viveka-jñānam aviveko-'chedakam uktam. taj jñānaṃ kiṃ ṣravaṇā-'di-sādhāraṇam, utā 'sti kaṣcid viṣeṣa? » ity ākāṅkṣāyāṃ āha “yuktito 'pī” 'ty-ādi-sūtram. aviveko yuktitaḥ ṣravaṇataḥ ca na bādhyate no 'cehidyate vivekā-'parokṣaṃ vinā, diṇ-moha-vad ity arthaḥ. sāksātkāra-bhrame sāksātkāra-viṣeṣa-darṣanasyāi 'va virodhitvād iti. 15

tad evaṃ viveka-sāksātkārān mokṣam pratipādye 'taḥ paraṃ vivekaḥ pratipādanīyaḥ. tatrā 'dau prakṛti-puruṣā-'dīnāṃ vivekataḥ siddhāu pramāṇam upanyasyate :

acākṣuṣāṇām anumānena bodho, dhūmā-'dibhir iva vahneḥ. 60.

acākṣuṣāṇām apratyakṣāṇām. kecit tāvat padārthāḥ sthūla-bhūta- 20 tat-kārya-dehā-'dayaḥ pratyakṣa-siddhā eva. pratyakṣeṇā 'siddhānām prakṛti-puruṣā-'dīnāṃ anumānena pramāṇena bodhaḥ, puruṣa-niṣṭha-phala-siddhir bhavati; yathā dhūmā-'dibhir janitenā 'numānena vahneḥ siddhir ity arthaḥ. anumānā-'siddham apy āgamāt sidhyatī 'ty api bodhyam. asya ṣāstrasyā 'numāna-prādhānyāt tu kevalā-'numānasya mukhyatayāi 25 'vo 'panyāso, na tv āgamasyā 'napekṣe 'ti. tathā ca Kārikā :

“sāmānyatas tu dṛṣṭād atīndriyāṇām pratītir anumānāt,
tasmād api cā 'siddham parokṣam āptā-'gamāt siddham” iti.

anena ca sūtreṇe 'dam manana-ṣāstram ity avagamyate.

ukta-pramāṇāḥ sādhyasya vivekasya pratiyogy-anuyogi-padārthānām 30 saṃgraha-sūtraṃ vakṣyamāṇā-'numāno-'payogi-kārya-kāraṇa-bhāvam api pradarṣayati :

sattva-rajas-tamasāṃ sāmyā-'vasthā prakṛtiḥ, prakṛter mahān, mahato 'haṃkāro, 'haṃkārat pañca tanmātrāṇy ubhayam indriyaṃ, tanmātrebhyaḥ sthūla-bhūtāni; puruṣa iti pañca- 35 viṇṇatir gaṇaḥ. 61.

sattvā-'dīni dravyāṇi, na vāiṣeṣikā guṇāḥ; sāmyoga-vibhāga-vattvāt;

laghutva-calatva-gurutvā-'di-dharmakatvāc ca. teṣv atra ṣāstre ṣrutya-ādāu
 ca guṇa-ṣabdāḥ puruṣo-'pakaraṇatvāt puruṣa-paṇu-bandhaka-triguṇā-'tmaka-
 mahad-ādi-rajjū-nirmāṭṛtvāc ca prayujyate. teṣāṃ sattvā-'di-dravyāṇāṃ yā
 sāmyā-'vasthā 'nyūnā-'natiriktā-'vasthā, nyūnā-'dhika-bhāvenā 'sāṃhananā-
 5 'vasthe 'ti yāvat; akāryā-'vasthe 'ti niṣkaṣaḥ. akāryā-'vastho-'palakṣitaṃ
 guṇa-sāmānyam prakṛtir ity arthaḥ; yathā-ṣrute vāiṣamyā-'vasthāyām
 prakṛti-nāṣa-prasaṅgāt;

“sattvaṃ rajas tama iti, eṣāi 'va prakṛtiḥ sadā;
 eṣāi 'va saṃsṛtir jantor, asyāḥ pāre param padam”

10 ity-ādi-smṛtibhir guṇa-mātrasyāi 'va prakṛtītva-vacanāc ca.

sattvā-'dīnām anugamāya sāmānyam iti; puruṣa-vyāvartanāya guṇe
 'ti; mahad-ādi-vyāvartanāya co 'palakṣitā-'ntam iti. mahad-ādayo 'pi hi
 kārya-sattvā-'di-rūpāḥ puruṣo-'pakaraṇatayā guṇāḥ ca bhavanti 'ti. tad
 atra prakṛteḥ svarūpam evo 'ktam; asyā viṣeṣas tu paṇḍād vakṣyate.

15 prakṛteḥ kāryo mahān mahat tattvam. mahad-ādīnāṃ svarūpam viṣe-
 ṣaḥ ca vakṣyate. mahataḥ ca kāryo 'haṃkāraḥ. ahaṃkārasya kārya-dvayaṃ
 tanmātrāṇy ubhayaṃ indriyaṃ ca. tatro 'bhayaṃ indriyam bāhyā-'bhyan-
 tara-bhedenāi 'kādaḥ-vidham. tanmātrāṇāṃ kāryāṇi pañca sthūla-bhū-
 tāni. sthūla-ṣabdat tanmātrāṇāṃ sūkṣma-bhūtatvam abhyupagatam. pu-
 20 ruṣas tu kārya-kāraṇa-vilakṣaṇa iti. ity evam pañca-viṇṇatir gaṇaḥ padār-
 tha-vyūhaḥ; etad-atiriktaḥ padārtho nā 'stī 'ty arthaḥ. athavā sattvā-'dīnām
 pratyeka-vyakty-ānantyaṃ gaṇa-ṣabdo vakti. ayaṃ ca pañca-viṇṇatiko
 gaṇo dravya-rūpa eva. dharma-dharmy-abhedāt tu guṇa-karma-sāmānyā-
 'dīnām atrāi 'vā 'ntarbhāvaḥ; etad-atirikta-padārtha-sattve hi tato 'pi
 25 puruṣasya vivektavyatayā tad-asamgrāhe nyūnatā 'padyeta. etena sām-
 khyānām aniyata-padārthā-'bhyupagama iti mūḍha-pralāpa upekṣaṇīyaḥ.
 dik-kālāu cā 'kāḥ eva; “dik-kālāv ākāṣā-'dibhya” ity-āgāmi-sūtrāt.
 eta eva padārthāḥ paraspara-praveṣā-'praveṣābhyāṃ kvacit tantra ekam
 eva, kvacit tu ṣaṭ, kvacit ca ṣoḍaḥ, kvacit ca sāmukhyā-'ntarāir apy upadi-
 30 ṣyante. viṣeṣas tu sādharma-vāidharma-mātra iti mantavyam. tathā
 co 'ktam Bhāgavate:

“ekasminn api dr̥ṣyante praviṣṭāni 'tarāṇi ca
 pūrvasmin vā parasmin vā tattve tattvāni sarvaḥ.
 iti nānā-prasamkhyānām tattvānām ṛṣibhiḥ kṛtam

35 sarvaṃ nyāyāṃ yukti-mattvād, viduṣāṃ kim aḥobhanam?” iti.

ete ca padārthāḥ ṣrutīṣv api gaṇitāḥ; yathā Garbho-'paṇiṣadi: “aṣṭāu
 prakṛtayaḥ, ṣoḍaḥ vikārā” iti; Praṇo-'paṇiṣadi ca “pṛthivī ca pṛthivī-
 mātṛā ce” 'ty-ādina; evaṃ Māitreyo-'paṇiṣad-ādiṣv api. aṣṭāu ca prakṛta-
 yaḥ Kārikayā vyākhyātāḥ:

“mūla-prakṛtir avikṛtir, mahad-ādyāḥ prakṛti-vikṛtayaḥ sapta, soḍaḥakas tu vikāro, na prakṛtir na vikṛtiḥ puruṣa” iti.

ekam evā 'dvitīyam tattvam iti ṣṛuṭi-smṛti-pravādas tu sarva-tattvānām puruṣe vilāpanena ṣakti-ṣaktimad-abhedene 'ty avirodhaḥ. layas tu sūkṣmā-bhāvenā 'vasthānam, na tu nāḥ iti. tad uktam :

5

“āsīj jñānam atho artha ekam evā 'vikalpitaṃ” iti.

avikalpitaṃ avibhaktam. etac ca Brahma-mīmāṃsā-bhāṣye 'dvāita-prasaṅgato vistareṇo 'papāditam. viṣeṣas tv ayaṃ, yat seṣvara-vāde 'nya-tattvānām tatrāi 'vā 'vibhāgād īṣvara-cāitanyam evāi 'kaṃ tattvam; nirīṣvara-vāde tu tri-veṇi-vad anyo-'nyā-'vibhaktatayāi 'kasmin kūṭasthe tejo-maṇḍala-vad ātma-maṇḍale prakṛty-ākhyā-sūkṣmā-'vasthayā mahad-āder avibhāgād ātmāi 'vāi 'kaṃ tattvam iti. tathā ca vakṣyati “nā 'dvāita-ṣṛuṭi-virodho jāti-paratvād” iti.

eteṣu padārtheṣv acāksuṣāṇām anumānena bodham pratipādayati sūtra-jātena :

15

sthūlāt pañca-tanmātrasya. 62.

bodha ity anuvartate. sthūlaṃ tāvac cāksuṣam eva, tac ca tanmātra-kāryatayo 'ktam. tataḥ sthūla-bhūtāt kāryāt tat-kāraṇatayā tanmātrā-numānena sthūla-vivekato bodha ity arthaḥ.

ākāṣa-sādhāraṇyāya sthūlatvam atra bāhye-'ndriya-grāhya-guṇakatvam 20 ḡāntā-'di-viṣeṣa-vattvam vā. tanmātrāṇi ca, yaj-jātīyeṣu ḡāntā-'di-viṣeṣa-trayaṃ na tiṣṭhati, taj-jātīyānām ḡabda-sparṣa-rūpa-rasa-gandhānām ādhāra-bhūtāni sūkṣma-dravyāṇi sthūlānām aviṣeṣāḥ;

“tasmiṃs-tasmiṃs tu tanmātrā, tena tanmātratā smṛtā.

na ḡāntā nā 'pi ghorās te na mūḍhāḥ cā 'viṣeṣiṇa”

25

iti Viṣṇupurāṇā-'dibhyaḥ. asyā 'yam arthaḥ : teṣu-teṣu bhūteṣu tanmātrās tiṣṭhantī 'ti kṛtvā dharma-dharmy-abhedād dravyāṇām api tanmātratā smṛtā. te ca padārthāḥ ḡānta-ghora-mūḍhā-'khyāiḥ sthūla-gata-ḡabdā-'di-viṣeṣāiḥ ḡūnyā, eka-rūpatvāt. tathā ca ḡāntā-'di-viṣeṣa-ḡūnya-ḡabdā-'di-mattvam eva bhūtānām ḡabdā-'di-tanmātratvam ity āḡayaḥ. ato 'viṣeṣiṇo 30 'viṣeṣa-samjñitā iti. ḡāntāṃ sukhā-'tmakāṃ, ghorāṃ duḥkhā-'tmakāṃ, mūḍham mohā-'tmakāṃ. tanmātrāṇi ca devā-'di-mātra-bhogyatvena kevalāṃ sukhā-'tmakāṃ eva, sukhā-'dhikyād iti.

atre 'dam anumānam : apakarṣa-kāṣṭhā-'paṇṇāni sthūla-bhūtāni sva-viṣeṣa-guṇavad-dravyo-'pādānakāni; sthūlatvāt; ḡhaṭa-paṭā-'di-vad iti. 35 atrā 'navasthā-'pattyā sūkṣmam āḡayāi 'va sādhyam paryavasyati. anukūla-tarkaḡ cā 'tra : kāraṇa-guṇa-krameṇa kārya-guṇo-'tpatter bādhaka-

vyatirekeṇā 'parihāryatvam. ṣṛuti-smṛtayaḥ ce 'ti. prakṛteḥ ṣabda-sparṣā-
'di-mattve tu bādhakam asti

“ṣabda-sparṣa-vihīnam tad rūpā-'dibhir asaṃyutam,
triguṇam taj jagad-yonir an-ādi-prabhavā-'pyayam”

- 5 iti Viṣṇupurāṇā-'di-vākya-jātam. buddhy-ahamkārayoḥ ca ṣabda-sparṣā-
'di-mattve bhūta-kāraṇatva-ṣṛuti-smṛtaya eva bādhikāḥ santi; bāhye-
'ndriya-grāhya-jātīya-viṣeṣa-guṇa-vattvasyāi 'va bhūta-lakṣaṇatvena tayoṛ
api bhūtātva-'pattiyā svasya sva-kāraṇatvā-'nupapatter iti. «nanv evam
kāraṇa-dravyeṣu rūpā-'dy-abhāve tanmātra-rūpā-'deḥ kiṃ kāraṇam?» iti
10 cet, sva-kāraṇa-dravyāṇāṃ nyūnā-'dhika-bhāvenā 'nyo-'nyam saṃyoga-
viṣeṣa eva; haridrā-'dīnāṃ saṃyogasya tad-ubhayā-'rabdha-dravye rakta-
rūpā-'di-hetutva-darṣanāt. drṣṭā-'nusāreṇa svā-'ṣṛaya-hetu-saṃyogānām
eva rūpā-'di-hetutva-sambhave tārīkikāṇāṃ paramāṇuṣu rūpa-kalpanāṃ tu
heyam. sajātīya-kāraṇa-guṇasyāi 'va kārya-guṇā-'rambhakate 'ti tu teṣāṃ
15 api na niyamah; trasareṇu-mahattvā-'dāv avayava-bahutvā-'der eva tāir
api hetutvā-'bhyupagamād iti dik.

indriyā-'numānaṃ cā 'kāṣā-'numāna-vad darṣana-sparṣana-vacanā-'di-
bhiḥ pratyakṣābhir vṛttibhir eve 'ti. tad atra no 'ktam; tattvā-'ntareṇa
tattvā-'ntarā-'numānānām eva prakṛtatvād iti na nyūnatā.

- 20 tanmātrāṇāṃ co 'tpattāu Yoga-bhāṣyo-'kta-prakriyāi 'va grāhyā; yathā
'haṃkāraḥ cābda-tanmātraṃ, tataḥ cā 'haṃkāra-sahakṛtāc cābda-tanmā-
trāc cābda-sparṣa-guṇakāṃ sparṣa-tanmātraṃ; evam krameṇāi 'kāika-
guṇa-vṛddhyā tanmātrāṇy utpadyanta iti. yā tu

“ākāṣas tu vikurvāṇaḥ sparṣa-mātraṃ sasarja ha;

- 25 balavān abhavad vāyus, tasya sparṣo guṇo mata”

ity-ādinā Viṣṇupurāṇe sparṣā-'di-tanmātra-sṛṣṭir ākāṣā-'di-sthūla-bhūta-
catuṣṭayād uktā, sā bhūta-rūpeṇa pariṇamana-rūpāi 'va mantavyā; ākāṣā-
'dīni jalā-'ntāni hi sthūla-bhūtāni sva-svo-'ttara-bhūta-rūpeṇa svā-'nugata-
tanmātrāḥ svo-'paṣṭambhataḥ pariṇamayanti 'ti.

- 30 bāhyā-'bhyantarābhyāṃ tāiḥ cā 'haṃkārasya. 63.

bāhyā-'bhyantarābhyāṃ indriyābhyāṃ tāiḥ pañca-tanmātrāiḥ ca kāryāis
tat-kāraṇatayā 'haṃkārasyā 'numānena bodha ity arthaḥ. ahaṃkāraḥ cā
'bhimāna-vṛttikam antaḥkāraṇa-dravyaṃ, na tv abhimāna-mātraṃ; dravy-
asyāi 'va loke dravyo-'pādānatva-darṣanāt; suṣupty-ādāv ahaṃkāra-vṛtti-
35 nāḥena bhūta-nāḥa-prasaṅgād vāsana-'ṣṛayatvenāi 'vā 'haṃkāra-'khyā-
dravya-siddheḥ ce 'ti.

atre 'ttham anumānam: tanmātre-'ndriyāṇy abhimānavad-dravyo-'pā-
dānakāni; abhimāna-kārya-dravyatvāt; yan nāi 'vaṃ, tan nāi 'vaṃ, yathā
puruṣā-'dir iti.

« nanv abhimānavad dravyam evā 'siddham » iti ced, aham gāura ity-
 ādi-vṛtty-upādānatayā cakṣur-ādi-vat tat-siddeḥ; anena cā 'numānena mana-
 ādy-atireka-mātrasya tat-kāraṇatayā prasādhyatvāt. atra cā 'yam anukūlas
 tarkaḥ: “ bahu syām, prajāyeye ” 'ty-ādi-ṣṛuti-smṛtibhyas tāvad bhūtā-'di-
 sṛṣṭer abhimāna-pūrvakatvād buddhi-vṛtti-pūrvaka-sṛṣṭāu kāraṇatayā 'bhi- 5
 mānaḥ siddhaḥ. tatra cāi 'kā-'rtha-samavāya-pratyāsattyāi 'vā 'bhimānasya
 sṛṣṭi-hetutvaṃ lāghavāt kalpyata iti. « nanv evaṃ kulālā-'haṃkārasyā 'pi
 ghaṭo-'pādānatvā-'pattyā kulāla-muktāu tad-antaḥkaraṇa-nāḥ tan-nirmita-
 ghaṭa-nāḥ syāt. na cāi 'tad yuktam; puruṣā-'ntareṇa sa evā 'yam ghaṭa
 iti pratyabhiññāyamānatvād » - iti. māi 'vam! mukta-puruṣa-bhoga-hetu- 10
 pariṇāmasyāi 'va tad-antaḥkaraṇa-mokṣo-'ttaram ucchedāt. na tu pariṇāma-
 sāmānyasyā 'ntaḥkaraṇa-svarūpasya vo 'cchedaḥ; “ kṛtārtham prati naṣṭam
 apy anaṣṭam tad-anya-sādhāraṇatvād ” iti Yoga-sūtre mukta-puruṣo-'pakara-
 nasyā 'py anya-puruṣārtha-sādhakatva-siddher iti. athavā ghaṭā-'diṣv api
 Hiranyagarbhā-'haṃkāra eva kāraṇam astu, na kulālā-'dy-ahaṃkāras, tathā 15
 'pi sāmānya-vyāptāu na vyabhicāraḥ. samaṣṭi-buddhy-ādy-upādānikāi 'va
 hi sṛṣṭiḥ purāṇā-'diṣv sāṃkhya-yogayoḥ ca pratipādyate, na tu tad-aṅga-
 vyaṣṭi-buddhy-ādy-upādānikā; yathā mahā-prthivyā eva sthāvara-jaṅgamā-
 'dy-upādānatvaṃ, na tu prthivy-aṅga-loṣṭā-'der iti.

tenā 'ntaḥkaraṇasya. 64.

20

tenā 'haṃkāreṇa kāryeṇa tat-kāraṇatayā mukhyasyā 'ntaḥkaraṇasya
 mahad-ākhyā-buddher anumānena bodha ity arthaḥ. atrā 'py ayam prayo-
 gaḥ: ahaṃkāra-dravyaṃ niṣcaya-vṛttimad-dravyo-'pādānakam; niṣcaya-
 kārya-dravyatvāt; yan nāi 'vam, tan nāi 'vam, yathā puruṣā-'dir iti. atrā
 'py ayam tarkaḥ: sarvo 'pi lokaḥ padārtham ādāu svarūpato niṣcītya paḥ- 25
 cād abhimanyate < ayam aham, maye 'daṃ kartavyam > ity-ādi-rūpeṇa 'ti
 tāvat siddham eva. tatrā 'haṃkāra-dravya-kāraṇā-'kāṅkṣyāṃ vṛttyoḥ
 kārya-kāraṇa-bhāvena tad-ācṛayayor eva kārya-kāraṇa-bhāvo lāghavāt kalp-
 yate; kāraṇasya vṛtti-lābhena kārya-vṛtti-lābhasyāu 'tsargikatvād iti. ṣru-
 tāv api “ sa īkṣāṃ-cakre, ” “ tad āikṣate ” 'ty-ādāu sargā-'dy-utpanna-bud- 30
 dhita eva tad-itarā-'khila-sṛṣṭir avagamya ity.

yady apy ekam evā 'ntaḥkaraṇaṃ, vṛtti-bhedena trividhaṃ lāghavāt;

“ guṇa-kṣobhe jāyamāne mahān prādur-babhūva ha;
 mano mahāṅḡ ca vijñeya. ekam tad vṛtti-bhedata ”

iti Lāiṅgāt; “ pañca-vṛttir mano-vad vyapadiṣyata ” iti Vedānta-sūtreṇa 35
 prāṇa-dṛṣṭānta-vidhayā manaso 'pi vṛtti-mātra-bhedena bahutva-siddheḥ ca;
 anyathā niṣcayā-'di-vṛttibhir iva bhrama-saṃcāya-nidrā-krodhā-'di-vṛttibhir
 api sva-sama-sāṃkhyā-'nantā-'ntaḥkaraṇā-'patteḥ; buddhy-ādiṣv avyava-
 sthayā mana-ādi-prayogasya Pātañjalā-'di-sarva-ṣāstreṣv anupapatteḥ ca.

tathā 'pi vaṅga-parvasv ivā 'vāntara-bhedam āçrityā 'ntaḥkaraṇa-traye kramah kārya-kāraṇa-bhāvaḥ co 'ktaḥ; yogo-'payogi-çruti-smṛti-paribhāṣā-'nusārād iti mantavyam. tad uktam Vāsiṣṭhe:

- 5 “ aham-artho-'dayo yo 'yam cittā-'tmā vedanā-'tmakaḥ,
etac citta-drumasyā 'sya bījaṃ viddhi mahāmate.
etasmāt prathamō-'dbhinnād aṅkuro 'bhinavā-'kṛtīḥ
niçcayā-'tmā nirākāro, buddhir ity abhidhīyate.
asya buddhy-abhidhānasya yā 'ṅkurasya prapīnatā
saṃkalpa-rūpiṇī, tasyāç citta-ceto-mano-'bhidhe ” 'ti.
- 10 aham-artho 'ntaḥkaraṇa-sāmānyam. atra vākye bījā-'ṅkura-nyāyenāi 'kasyāi
'vā 'ntaḥkaraṇa-vṛkṣasya vṛtti-mātra-rūpeṇa cittā-'dy-ākhyā-'vasthā-bhedāḥ
kramikās trividhāḥ pariṇāmā uktā iti. sāṃkhya-çāstre ca cintā-vṛttikasya
cittasya buddhāv evā 'ntarbhāvaḥ; ahaṅkārasya cā 'tra vākye buddhāv
antarbhāvaḥ.

15 tataḥ prakṛteḥ. 65.

- tato mahat-tattvāt kāryāt kāraṇatayā prakṛter anumānena bodha ity
arthaḥ. antaḥkaraṇa-sāmānyasyā 'pi kāryatvaṃ tāvad ekadā pañce-'ndriya-
jñānā-'nutpattyā madhyama-parimāṇatayā dehā-'di-vad eva siddham; çruti-
smṛti-prāmāṇyāc ca. tasya ca prakṛti-kāryatve 'yam prayogaḥ: sukha-
20 duḥkha-moha-dharmiṇī buddhiḥ sukha-duḥkha-moha-dharmaka-dravya-
janyā; kāryatve satī sukha-duḥkha-mohā-'tmakatvāt; kāntā-'di-vad iti.
kāraṇa-guṇā-'nusāreṇāi 'va kārya-guṇāu-'cityaiṃ cā 'trā 'nukūlas tarkaḥ;
çruti-smṛtayo 'pi 'ti mantavyam. «nanu viṣayeṣu sukhā-'di-mattve pramā-
ṇam nā 'sti; ahaṃ sukhī 'ty-ādy-evā-'nubhavāt; tat katham kāntā-'di-viṣayo
25 dṛṣṭānta?» iti cen, na; sukhā-'dy-ātmaka-buddhi-kāryatayā srak-sukham
candana-sukham ity-ādy-anubhavena ca viṣayāṇām api sukhā-'di-dharma-
katva-siddheḥ; çruti-smṛti-prāmāṇyāc ca. kim ca yasyā 'nvaya-vyatiṛekāu
sukhā-'dinā saha dṛçyete, tasyāi 'va sukhā-'dy-upādānatvaṃ kalpyate;
tasya nimittatvaṃ parikalpyā 'nyasyo 'pādānatva-kalpane kāraṇa-dvaya-
30 kalpanā-gāuravāt. api cā 'uyo-'nya-saṃvādena pratyabhijñayā ca viṣayeṣu
sarva-puruṣa-sādhāraṇa-sthira-sukha-siddhiḥ. tat-sukha-grahaṇāyā 'sman-
naye vṛtti-niyamā-'di-kalpanā-gāuravaṃ ca phala-mukhatvān na doṣā-
'vahaṃ; anyathā pratyabhijñayā 'vayavy-asiddhi-prasaṅgāt tat-kāraṇā-'di-
kalpanā-gāuravād iti. viṣaye 'pi sukhā-'dikam ca Mārkaṇḍeye proktam:
- 35 “ tat santu cetasy athavā 'pi dehe sukhāni duḥkhāni ca; kim mamā 'tre ” 'ti.

ahaṃ sukhī 'ty-ādi-pratyayas tv ahaṃ dhanī 'ty-ādi-pratyaya-vat
sva-svāmi-bhāvā-'khyā-sambandha-viṣayakaḥ. teṣāṃ pratyayānāṃ sam-
avāya-sambandha-viṣayakatva-bhrama-mirāsā-'rtham tu sukhi-duḥkhi-mū-
ḍhebhyaḥ puruṣo vivicyate çāstreṣv iti.

ṣabdā-'diṣu ca sukhā-'dy-ātmatā-vyavahāra ekā-'rtha-samavāyāt. astu
vā ṣabdā-'diṣu sākṣād eva sukham ukta-pramāṇebhyaḥ.

viṣaya-gata-sukhā-'deḥ ca buddhi-mātra-grāhyatvam phala-balāt. yat
tu viṣayā-'samprayoga-kāle ṇānti-sukhaṃ sāttvikam suṣupty-ādāu vyajyate,
tad eva buddhi-dharṇa ātma-sukham ucyata iti. yady api vāiṣeṣikā-'dyā 5
api tārkikāḥ prapañce 'nyathā 'pi kārya-kāraṇa-vyavasthām anumimate,
tathā 'pi bahula-ṣṛuti-smṛty-upodbalanena 'smābhir anumitai 'va vyavasthā
mumukṣubhir upādeyā; mūla-ṣāithilya-doṣeṇa parā-'numānānām durbala-
tvāt. ata eva "tarkā-'pratiṣṭhānād" iti Vedānta-sūtreṇā 'pratiṣṭhā-doṣataḥ
kevala-tarko 'pāstaḥ. tathā Manunā 'pi 10

"ārṣaṃ dharmo-'padeṣaṃ ca veda-ṣāstrā-'virodhinā
yas tarkeṇā 'nusaṃdhatte, sa dharmān veda, ne 'tara"

iti vedā-'viruddha-tarkasyāi 'vā 'rtha-niṣeṣāyakatvam uktam. tasmāt

"ṣrotavyaḥ ṣṛuti-vākyebhyo mantavyaḥ co 'papattibhir"

ity-ādi-vākyebhyaḥ ṣṛavaṇa-samānā-'rthakam eva mananam balavat; anyā- 15
'kāram mananam tu pareṣāṃ durbalam. evam puruṣe 'pi sukha-duḥkhā-
'di-mattvena teṣāṃ anumānam bahula-ṣṛuty-ādi-virodhād durbalam iti dik.
prakṛti-gata-viṣeṣaṃ ca paṣeād vakṣyāmaḥ.

« nanv akhila-jāḍebhyaḥ puruṣa-viveka eva muktāu hetuḥ; tat kim-
artham jāḍānām anyo-'nya-viveko 'tra darṣita » iti cet, prakṛty-ādi-tattvo- 20
'pāsanayā sattva-ṣuddhy-artham vivekasyā 'py apekṣitatvād iti. kārya-
kāraṇa-mudrayā prakṛti-paryantasyā 'numānena vivekataḥ siddhim uktvā,
yatho 'kta-kārya-kāraṇa-bhāva-ṣūnyasya puruṣasya prakāra-'ntareṇā 'numā-
natas, tathā siddhim āha:

samhata-parārthatvāt puruṣasya. 66.

25

samhananam ārambhaka-saṃyogaḥ; sa cā 'vayavā-'vayavy-abhedāt pra-
kṛti-kārya-sādhāraṇaḥ. tathā ca samhatānām prakṛti-tat-kāryāṇām parār-
thatvā-'numānena puruṣasya bodha ity arthaḥ. tad yathā: vivādā-'spadam
prakṛti-mahad-ādikam parārtham, sve-'tarasya bhogā-'pavarga-phalakam;
samhatatvāt; ṣayyā-'sanā-'di-vad ity anumānena prakṛteḥ paro 'samhata 30
eva puruṣaḥ sidhyati; tasyā 'pi samhatatve 'navasthā-'patteḥ. Pātañjale
ca "parārtham samhatya-kāritvād" iti sūtra-kāreṇā 'numānānām kṛtam; tat
tu yathā-ṣrutam evā 'ntyā-'vayava-sādhāraṇam; itara-sāhityenā 'rtha-kriyā-
kāritvasyāi 'va samhatya-kāritā-ṣabdā-'rthatvāt. puruṣas tu viṣaya-pra-
kāṣa-rūpāyām svārtha-kriyāyām nā 'nyad apekṣate, nitya-prakāṣa-rūpatvāt; 35
puruṣasyā 'rtha-sambandha-mātre buddhi-vṛtty-apekṣaṇāt; sambandhas tu
nā 'sādhāraṇy artha-kriye 'ti. atra ca "na vā are sarvasya kāmāya sarvam
priyam bhavaty, ātmanas tu kāmāya sarvam priyam bhavati" 'ty-ādi-ṣṛuti-

smṛtayo 'nukūla-tarkāḥ. anyac ca: sukhā-'di-mat pradhānā-'dikam yadi
svasya sukhā-'di-bhogā-'rtham syāt, tadā tasya sāksāt sva-jñeyatve karma-
kartr-virodhaḥ; na hi dharmi-bhānam vinā sukhasya bhānam sambhavati;
5 aham sukhī 'ty evam sukhā-'nubhavād iti. api ca samhanyamānānām
bahūnām guṇānām tat-kāryānām cā 'neka-vikārānām aneka-cāitanya-guṇa-
kalpanāyām gāuraveṇa lāghavād eka eva cit-prakāṣa-rūpaḥ puruṣaḥ sarva-
samhatebhyaḥ paraḥ kalpayitum yujyata iti.

anena sūtreṇa nimitta-kāraṇatayā puruṣā-'numānam uktam; puruṣār-
thasyā 'khila-vastu-samhanana-nimittatva-vacanāt. ata eva sargā-'dy-ut-
10 pannam puruṣam prakṛtya Viṣṇupurāṇā-'dau smaryate:

“nimitta-mātram evā 'sāu srjyānām sarga-karmaṇi,
pradhāna-kāraṇī-bhūtā yato vāi srjya-çaktayaḥ.”

“guṇa-sāmyāt tatas tasmāt kṣetrajñā-'dhiṣṭhitān, mune,
guṇa-vyāñjana-sambhūtiḥ sarga-kāle, dvijo-'ttame ”

15 'ty-ādi. kṣetrajñā-'dhiṣṭhānam cā 'samāpta-puruṣārthasya puruṣasya sam-
yoga-mātram; guṇa-vyāñjanam mahat tattvaṁ, kāraṇatayā triguṇā-'tma-
pradhāna-vyāñjakatvād iti.

tad evam acākṣuṣāṇām anumānena siddhir uktā. idānīm sarva-kāra-
ṇatvo-'papattaye prakṛti-nityatvam upapādyate puruṣa-kāuṣasthya-siddhy-
20 artham:

mūle mūlā-'bhāvād amūlam mūlam. 67.

trayo-viṅcati-tattvānām mūlam upādānam pradhānam mūla-çūnyam;
anavasthā-'pattiyā tatra mūlā-'ntarā-'sambhavād ity arthaḥ.

« nanu

25 “tasmād avyaktam utpannam triguṇam, dvija-sattame ”

'ty-ādinā pradhānasyā 'pi puruṣād utpatti-çravaṇāt puruṣa eva prakṛter
mūlam bhavatu; puruṣasya nityatayā ca nā 'navasthā, 'vidyā-dvārakatayā
ca na puruṣa-kāuṣasthya-hāniḥ. tathā ca smaryate:

“tasmād ajñāna-mūlo 'yam saṁsāraḥ puruṣasya hī ” 'ti.»

30 ity āçāṅkyā 'ha:

pāraparye 'py ekatra pariniṣṭhe 'ti samjñā-mātram. 68.

avidyā-'di-dvāreṇa paramparayā puruṣasya jagan-mūla-kāraṇatve 'py
ekasminn avidyā-'dau yatra kutra-cin nitye dvāre paramparāyāḥ paryava-
sānam bhaviṣyati; puruṣasyā 'pariṇāmitvāt. ato yatra paryavasānam, sāi
35 'va nityā prakṛtiḥ; prakṛtir iha mūla-kāraṇasya samjñā-mātram ity arthaḥ.

« nanv evam pañca-viṇṣati-tattvānī 'ti no 'papadyate ; mahat-tattva-kāraṇā-'vyaktā-'pekṣayā 'pi jaḍa-tattvā-'ntarā-'patter » ity āṣayena mūla-samādhānam āha :

samānaḥ prakṛter dvayoḥ. 69.

vastutas tu prakṛter mūla-kāraṇa-vicāre dvayor vādi-prativādinor 5
āvayoh samānaḥ pakṣaḥ. etad uktam bhavati : yathā prakṛter utpattiḥ
ṣrūyata, evam avidyāyā api

“ avidyā pañca-parvāi 'ṣā prādur-bhūtā mahātmana ”

ity-ādi-vākyāiḥ. ata ekasyā avagyaṃ gāuṇy utpattir vaktavyā ; tatra ca
prakṛter eva puruṣa-saṃyogā-'dibhir abhivyakti-rūpā gāuṇy utpattir yuktā ; 10

“ saṃyoga-lakṣaṇo-'tpattiḥ kathyate karma-jñānayoḥ ”

iti Kāurma-vākye prakṛti-puruṣayor gāuṇo-'tpatti-smaraṇāt ; avidyāyāḥ ca
kvā-'pi gāuṇo-'tpatty-aṣravaṇāt. tasyā anāditā-vākyāni tu pravāha-rūpeṇāi
'va vāsana-'dy-anādi-vākya-vad vyākhyeyānī 'ti. avidyā ca mithyā-jñāna-
rūpā buddhi-dharma iti yoge sūtritam ; ato na tattvā-'dhikyam. 15

athavā dvayoh prakṛti-puruṣayoh samāna eva nyāya ity arthaḥ.

“ yataḥ pradhāna-puruṣāu yataḥ cāi 'tac carā-'caram,
kāraṇaṃ sakalasyā 'sya, sa no Viṣṇuḥ prasīdatv ”

ity-ādi-vākyāiḥ puruṣasyā 'py utpatti-ṣravaṇād iti bhāvaḥ. tathā ca puru-
ṣasye 'va prakṛter api gāuṇy evo 'tpattiḥ ; nityatva-ṣravaṇād ity api samā- 20
nam iti. tasmāt prakṛtir evo 'pādānaṃ jagataḥ, prakṛti-dharmaḥ cā 'vidyā
jagan-nimitta-kāraṇaṃ, tathā puruṣo 'pī 'ti siddham. yat tu

“ avidyām āhur avyaktaṃ sarga-pralaya-dharmi vāi,
sarga-pralaya-nirmuktaṃ vidyām vāi pañca-viṇṣakam ”

iti Mokṣadharme prakṛti-puruṣayor avidyā-vidye 'ti vacanaṃ, tat tad- 25
ubhaya-ṣṣayatayo 'pacaritam eva ; pariṇāmitvena hi puruṣā-'pekṣayā pra-
kṛtir asatī 'ti tasyā avidyā-ṣṣayatvam uktam. evam eva tasmin praka-
raṇe sva-sva-kāraṇā-'pekṣayā bhūtā-'ntaṃ kārya-jātam avidye 'ty uktam,
sva-svā-'pekṣayā ca sva-sva-kāraṇaṃ vidye 'ti. puruṣasya pariṇāma-rūpaṃ
jagad-upādānatvaṃ tu prakṛty-upādhikam eva kartṛtvā-'di-vac chruti- 30
smṛtyor upāsā-'rtham evā 'nūdyate ; anyathā “ 'sthūlam anany ahrasvam ”
ity-ādi-ṣruti-virodhā-'patter iti mantavyam. māyā-ṣabdena ca prakṛtir evo
'cyate ; “ māyāṃ tu prakṛtiṃ vidyād ” iti ṣrutāu

“ asmān māyī sṛjate viṣvam etat, tasmiṇṣ cā 'nyo māyayā saṃniruddha ”

iti pūrva-prakrānta-māyāyāḥ prakṛti-svarūpatā-vacanāt ;

35

“ sattvaṃ rajas tama iti prākṛtaṃ tu guṇa-trayaṃ ;
etan-mayī ca prakṛtir, māyā yā vāiṣṇavī ṣrutā,
lohita-ṣveta-kṛṣṇe 'ti tasyās tādṛg-bahu-prajā ”

- ity-ādi-smṛtibhyaḥ ca. na tu jñāna-nāgyā 'vidyā māyā-ṣabdā-rtho, nityatvā-
'nupapattēḥ. kiṃ cā 'vidyāyā dravyatve ṣabda-mātra-bhedo, guṇatve ca
tad-ādharatayā prakṛti-siddhiḥ; puruṣasya nirguṇatvā-dibhyaḥ. « atha
dravya-guṇa-karma-vilakṣaṇāi 'vā 'smābhir avidyā vaktavye » 'ti cen, na;
5 “tādṛk-padārthā-pratīter” uktatvād iti.

« nanv evaṃ cet prakṛti-puruṣā-dy-anumāna-prakāro 'sti, tarhi sarve-
śām eva kathaiḥ viveka-mananaṃ na jāyate? » tatrā 'ha:

adhikāri-trāiividhyān na niyamaḥ. 70.

- gravaṇā-dāv iva manane 'py adhikāriṇas trividhā, manda-madhyamo-
10 'ttamā ity ato na sarveśām eva manana-niyamaḥ; kutarkā-dibhir manda-
madhyamayor bādha-satpratipakṣatā-sambhavād ity arthaḥ. mandāir hi
bāuddhā-dy-ukta-kutarka-jāteno 'ktā-numānāni bādhyante; madhyamāiḥ
ca Buddhā-dy-uktāir eva viruddhā-sal-liṅgāiḥ satpratipakṣitāni kriyante.
ata uttamā-dhikāriṇām evāi 'tādṛṣa-mananam bhavati 'ti bhāvaḥ.

- 15 prakṛteḥ svarūpaṃ guṇa-sāmyam prāg evo 'ktam; sūkṣma-bhūtā-
'dikam ca prasiddham evā 'stī 'ty avaṣiṣṭayor mahad-ahamkārayoḥ svarū-
pam āha sūtrābhyām:

mahad-ākhyam ādyaṃ kāryam, tan manaḥ. 71.

- mahad-ākhyam ādyaṃ kāryam, tan mano manana-vṛttikam. mananam
20 atra niṣeṣayas, tad-vṛttikā buddhir ity arthaḥ;

“yad etad viśṛtam bijam pradhāna-puruṣā-tmakam
mahat tattvam iti proktam, buddhi-tattvaṃ tad ucyata”

ity-ādi-vākyebhyo buddher evā 'dya-kāryatvā-vagamāt.

caramo 'hamkārah. 72.

- 25 tasyā 'nantaro yaḥ, so 'hamkaroti 'ty ahamkāro 'bhimāna-vṛttika ity
arthaḥ.

yato 'bhimāna-vṛttiko 'hamkāro, 'tas tat-kāryatvam uttaraśām upapan-
nam ity āha:

tat-kāryatvam uttaraśām. 73.

- 30 sugamam. evaṃ tri-sūtrīṇ vyākhyāya pāunaruktyā-ṣaṅkā 'pāstā.

« nanv evaṃ prakṛtiḥ sarva-kāraṇam iti ṣṛuti-smṛti-virodha » ity āṣaṅ-
kāyām āha:

ādya-hetutā tad-dvārā pāramparye 'py, aṇuvat. 74.

pāramparye 'pi sāksād ahetutve 'py ādyāyāḥ prakṛter hetutā 'ham-

kārā-'diṣu mahad-ādi-dvārā 'sti; yathā vaiṣeṣika-mate 'nūnām ghaṭā-'di-hetutā dvyanukā-'di-dvārāi 've 'ty arthaḥ.

«nanu prakṛti-puruṣayor ubhayor eva nityatvāt prakṛter eva kāraṇatve kiṃ niyāmakam?» tatrā 'ha :

pūrva-bhāvitve dvayor ekatarasya hāne 'nyatara-yogaḥ. 75. 5

dvayor eva pum-prakṛtyor akhila-kārya-pūrva-bhāvitve 'py ekatarasya puruṣasyā 'pariṇāmitvena kāraṇatā-hānyā 'nyatarasyāḥ kāraṇatvāu 'cītyam ity arthaḥ. puruṣasyā 'pariṇāmitve ce 'dam bījam: puruṣasya saṃhatya-kāritve parārthatvā-'pattiyā 'navasthā. asaṃhatya-kāritve sarvadā mahad-ādi-kārya-prasaṅgaḥ. prakṛti-dvārā pariṇāma-kalpane ca lāghavāt tasyā 10 eva pariṇāmo 'stu, puruṣe tu svāmitvena sraṣṭṛtvo-'pacāro, yathā yodheṣu vartamānau jaya-parājayau rājany upacaryete; tat-phala-sukha-duḥkha-bhoktṛtvena tat-svāmitvād iti.

kiṃ ca dharmi-grāhaka-mānena kāraṇatayāi 'va prakṛteḥ siddhāu nā 'nya-kāraṇā-'kāṅkṣā 'sti; yathā dharmi-grāhaka-pramāṇena draṣṭṛtayā 15 puruṣa-siddhāu nā 'nya-draṣṭṛ-ākāṅkṣe 'ti. api ca puruṣasya pariṇāmitve kadā-cic cakṣur-mana-ādi-vad āndhyatvam api syāt; tathā ca vidyamānam api sukha-duḥkhā-'dikāṃ na jñāyeta, tataḥ cā 'haṃ sukhī na ve 'ty-ādi-saṃçayā-'pattiḥ. ataḥ sadā prakāṣa-svarūpatvā-'napāyena puruṣasyā 'pariṇāmitvaṃ sidhyati. tad uktam Yoga-sūtreṇa: “sadā jñātāḥ citta-vṛttayas, 20 tat-prabhoḥ puruṣasyā 'pariṇāmitvād” iti, tad-bhāṣyena ca: “sadā jñāta-viṣayatvaṃ tu puruṣasyā 'pariṇāmitvaṃ paridīpayati” 'ti. sadā prakāṣa-svarūpatve 'pi yathā nāi 'kadā viçva-prakāṣatvaṃ, tathā vakṣyāmaḥ.

prakṛter yugapat-kāraṇatvo-'papattaye vibhutvam api pratipādayati:

paricchinnam na sarvo-'pādānam. 76.

25

sarvo-'pādānam pradhānam na paricchinnam, vyāpakam ity arthaḥ. sarvo-'pādānatvam atra hetu-garbha-viçeṣaṇam; paricchinne tad-asambhavad iti. «nanu prakṛter aparicchinnatvaṃ no 'papadyate; prakṛtir hi sattvā-'di-guṇa-trayaḥ atiriktā na bhavati; “sattvā-'dīnām a-tad-dharma- 30 tvaṃ tad-rūpatvād” ity āgāmi-sūtrāt; Yoga-sūtra-bhāṣyābhyām spaṣṭam avadhṛtatvāc ca. teṣāṃ ca sattvā-'dīnām laghutva-calatva-gurutvā-'dayo dharmā vakṣyamāṇā vibhutve sati virudhyante, sṛṣṭy-ādi-hetavaḥ saṃyoga-vibhāgā-'dayaḥ ca no 'papadyanta» iti. atro 'cyate: paricchinnatvam atra dāiçikā-'bhāva-pratīyogitā-'vacchedakā-'vacchinnatvaṃ, tad-abhāvaḥ ca vyāpakatvam. tathā ca jagat-kāraṇatvasya dāiçikā-'bhāva-pratīyogitā-'nava- 35 cchedakatvam eve 'ti prakṛter vyāpakatvam iti paryavasitam. yathā prāṇasya sthāvara-jaṅgamā-'dy-akhila-çarīra-vyāpakatvam prāṇatva-sāmānyeno

'cyate, prāṇa-vyaktīnām sarva-deha-sambandhāt, tadvat prakṛter vyāpakatvam iti.

prakṛter akriyāi-'katvā-'dikam ca sādharma-vāidharma-sūtre pratipādayiṣyāmaḥ.

5 na kevalam sarvo-'pādānatvād, api tu :

tad-utpatti-ṣruteḥ ca. 77.

teṣām paricchinnānām utpatti-ṣravaṇāc ca ; "atha yad alpaṁ, tan martyam" ity-ādi-ṣrutīṣu maraṇa-dharmakatvena paricchinnasyo 'tpatty-ava-gamāt ; ṣruty-antarebhyaḥ ce 'ty arthaḥ.

10 idānīm prakṛti-kāraṇato-'papattaye 'bhāvā-'di-kāraṇatām nirasyati :

nā 'vastuno vastu-siddhiḥ. 78.

avastuno 'bhāvān na vastu-siddhir bhāvo-'tpattiḥ ; ṣaṣa-ṣṛṅgāj jagad-utpattiyā mokṣā-'dy-anupapattēḥ ; tad-adarṣanāc ce 'ty arthaḥ.

« nanu jagad apy avastv evā 'stu, svapnā-'di-vad » iti. tatrā 'ha :

15 **abādhād aduṣṭa-kāraṇa-janyatvāc ca nā 'vastutvam. 79.**

svapna-padārthasye 'va prapañcasya bādhaḥ ṣruty-ādi-pramāṇair nā 'sti ; tathā ṣaṅkha-pīṭimā-'der iva duṣṭe-'ndriyā-'di-janyatvam api nā 'sti, doṣakalpane pramāṇā-'bhāvād ity ato na kāryasyā 'vastutvam ity arthaḥ.

« nanu "vācā-'rambhaṇam vikāro nāmadheyam, mṛttike 'ty eva satyam" »

20 ity-ādi-ṣrutibhir eva prapañcasya bādho, bādhāc cā 'vidyā-'khyā-doṣo 'pi sva-kāraṇe 'stī' » 'ti cen, na ; mṛd-dṛṣṭānta-siddhy-anyathā-'nupapattiyā sva-kāraṇā-'pekṣakā-'sthāirya-rūpā-'sattva-paratvāt ; tādṛg-vākyānām anyathā sṛṣṭy-ādi-vākyā-virodhāc ca. kiṁ ca ṣrutiyā prapañca-bādha ātmā-'ṣrayaḥ, svasyā 'pi prapañcā-'ntargatatayā bādhena tad-bodhitā-'rthe punaḥ saṁṣayā-

25 'pattiḥ ce 'ti. ata eva bādhā-'bādhā-'di-vāidharmyād upalambhāc ca jāgrat-prapañcasya svapna-khapuṣpā-'di-tulyatvam atinirbandhena pratyācāṣṭe Vedānta-sūtra-dvayam : "vāidharmyāc ca na svapnā-'di-vad" iti, "bhāva upalabdheḥ ce " 'ti ca. "ne 'ti ne 'tī" 'ty-evamvidha-vākyāni ca viveka-parāṇy eva, na tu svarūpataḥ prapañca-niṣedha-parāṇi, "prakṛtāi-'tāvattvam

30 pratiṣedhatī" 'ti Vedānta-sūtrāt. evam anyāny api vākyāni Brahma-mīmāṃsā-bhāṣye 'smābhir vyākhyātāni.

"nā 'vastuno vastu-siddhir" iti yad uktam, tatra hetum āha :

bhāve tad-yogena tat-siddhir, abhāve tad-abhāvāt kutastarām tat-siddhiḥ ? 80.

35 bhāve kāraṇasya sad-rūpatve tad-yogena sattā-yogena kārya-siddhir ghaṭeta ; kāraṇasyā 'bhāve 'sad-rūpatve tu tad-abhāvāt kāryasyā 'py asattvāt

katham vastu-bhūta-kārya-siddhiḥ? kāraṇa-svarūpasyāi 'va kāryasyāu
'cityād ity arthaḥ.

« nanu tathā 'pi karmāi 'vā 'vaçyakatvāj jagat-kāraṇam astu ; kim pra-
dhāna-kalpanaye? » 'ti. tatrā 'py āha :

na karmaṇa, upādānatvā-'yogāt. 81.

5

karmaṇo 'pi na vastu-siddhir, nimitta-kāraṇasya karmaṇo na mūla-kāra-
ṇatvam ; guṇānām dravyo-'pādānatvā-'yogāt. kalpanā hi dṛṣṭā-'nusāreṇāi
'va bhavati ; vāiṣeṣiko-'kta-guṇānām co 'pādānatvaṁ na kvā-'pi dṛṣṭam ity
arthaḥ. atra karma-ṣabdo 'vidyā-'dīnām apy upalakṣakaḥ ; guṇatvā-'viṣe-
ṣeṇa teṣāṁ apy upādānatvā-'yogāt. cakṣuṣaḥ paṭalā-'di-vad avidyāyāç 10
cetana-gata-dravyatve tu pradhānasya saṁjñā-mātra-bheda iti.

tad evam pariṇāmitvā-'pariṇāmitva-parārthatvā-'parārthatvābhyām
pum-prakṛtyor viveko darṣitaḥ. idānīm viveka-jñānasyāi 'vā 'viveka-nāṣa-
dvārā parama-puruṣārtha-hetutvaṁ, na tu tatra vāidika-karmaṇām sākṣād-
dhetutā 'stī 'ti yat prāg uktam “aviṣeṣaḥ co 'bhayor” iti sūtreṇa, tad eva 15
prapañcayati pañcabhiḥ sūtrāiḥ :

**nā 'nuçravikād api tat-siddhiḥ ; sādhyatvenā 'vr̥tti-yogād apuru-
ṣārthatvam. 82.**

api-ṣabdena “na dṛṣṭāt tat-siddhir” iti prāg-ukta-dṛṣṭa-samuccayaḥ.
guror anuçrūyata ity anuçravo vedaḥ ; tad-vihito yāgā-'dir ānuçravikaṁ 20
karma. tasmād api na pūrvokta-puruṣārtha-siddhiḥ ; yataḥ karma-sādhyat-
vena punar-āvṛtti-sambandhād atyanta-puruṣārthatvā-'bhāva ity arthaḥ.
karma-sādhyasya cā 'nityatve çrutih : “tad yathe 'ha karma-jito lokaḥ
kṣīyata, evam evā 'mutra puṇya-jito lokaḥ kṣīyata” iti 'ti.

“na karmaṇā, 'nya-dharmatvād” iti sūtreṇa pūrvam karmaṇā bandho 25
nirākṛta, idānīm ca mokṣo nirākṛiyata ity apāunaruktyam. «anya-dhar-
matvena pūrvokta-hetunā bandha iva mokṣe 'pi karmaṇo hetutvaṁ nirā-
kṛta-prāyam iti punar āgaṅkāi 'va no 'detī» 'ti cen, na ; bandha-hetutvenā
'viveke siddhe tat-puruṣīyā-'viveka-jatvena karmaṇām tadīyatva-vyavastho-
'papatteḥ iti. 30

« nanv evam pañcā-'gni-vidyā-rūpeṇo 'pāsanā-'khyā-karmaṇā tīrtha-ma-
raṇā-'di-karmaṇā ca Brahma-lokaṁ gatasyā 'nāvṛtti-çrutih katham upa-
padyate? » tatrā 'ha :

tatra prāpta-vivekasyā 'nāvṛtti-çrutih. 83.

tatrā 'nuçravika-karmaṇi Brahma-loka-gatānām yā 'nāvṛtti-çrutih, sā 35
tatrāi 'va prāpta-vivekasya mantavyā. anyathā hi Brahma-lokād apy
āvṛttim pratipādayatām vākyā-'ntarāṇām virodha ity arthaḥ. tathā ca sā

'py anāvṛttir viveka-jñānasyāi 'va phalaṃ, na tu sākṣād eva karmaṇa iti. etac ca śaṣṭhā-dhyāye prapañcayīṣyati ; Brahma-mīmāṃsā-bhāṣye ca tayoṛ vākyaṇy udāhṛtyā 'smābhir vyākhyātāni.

karmaṇas tu phalaṃ tadā 'ha :

5 **duḥkhād duḥkhaṃ, jalā-'bhiṣekavan na jādya-vimokaḥ. 84.**

ānuçravikāt tu liṅsā-di-doṣeṇa duḥkhā-'tmaka-bhogena ca duḥkhād duḥkhaṃ duḥkha-dhārāi 'va bhavati, na tu jādya-vimoko 'viveka-nivṛttiḥ ; duḥkha-vimokas tv atidūra eva tiṣṭhati ; yathā jādya-'rtasya jalā-'bhiṣekād duḥkha-vṛttir eva bhavati, na tu jādya-vimokṣa ity arthaḥ. tad uktam :

10 “yathā pañkena pañkā-'mbhaḥ surayā vā surā-kṛtam,
bhūta-hatyāṃ tathāi 'vāi 'kāṃ na yajñāir mārṣṭum arhatī ” 'ti.

çrūyate ca Brahma-loka-sthānūṃ Viṣṇu-pārśadānāṃ api Jaya-Vijayā-'dīnāṃ punā-rākṣasa-yonāu duḥkha-dhāre 'ti. Kārikayā ce 'dam uktam :

“dṛṣṭavad ānuçravikaḥ ; sa hy aviçuddhi-kṣayā-'tiçaya-yukta ” iti.

15 « nanu niṣkāmād antaryāga-japā-'di-rūpa-karmaṇo na duḥkham praty-
uta mokṣaḥ phalaṃ çrūyata » iti. tatrā 'ha :

kāmye 'kāmye 'pi, sādhyatvā-'viçeṣāt. 85.

kāmye 'kāmye ca karmaṇi duḥkhād duḥkham bhavati. kutaḥ ? sādhyatvā-'viçeṣāt ; karma-sādhyasya sattva-çuddhi-dvāraka-jñānasyā 'pi tri-
20 guṇā-'tmakatayā duḥkhā-'tmakatvād ity arthaḥ.

“na karmaṇā na prajāyā dhanena, tyāgenāi 'ke amṛtatvam ānaçur ”

ity-ādi-çrutibhyaç ca karmaṇo na sākṣān mokṣaḥ phalaṃ iti bhāvaḥ. tyāgenā 'bhīmāna-tyāgena. eke kecid evā 'mṛtatvam ānaçuḥ, prāptavanto, na sarve ; abhīmāna-tyāgasya tattva-jñāna-janyatayā durlabhatvād ity
25 arthaḥ.

« nanu bhavan-mate 'pi katham jñāna-sādhyasya na duḥkhatvaṃ, sādhyatvā-'viçeṣād ? » iti. tatrā 'ha :

nija-muktasya bandha-dhvaṅsa-mātram param, na samānatvam. 86.

30 nija-muktasya svabhāva-muktasyā 'vidyā-'khyā-kāraṇa-nāçena yathoktabandha-nivṛtti-mātram param ātyantikam viveka-jñānasya phalaṃ, dhvaṅsaç cā 'vināçī, na tu karmaṇa iva sukhā-'dikam bhāva-rūpaṃ kāryam, yena nāçitayā duḥkha-daiṃ tat syāt. karmaṇaç ca dṛṣṭa-kāraṇam vinā na sākṣād evā 'vidyā-nāçakatvam ghaṭata iti. ato jñānasyā 'kṣaya-phalakatvān na
35 samānatvaṃ jñāna-karmaṇor ity arthaḥ. jñānān na punar-āvṛttiḥ sambha-

vati; avivekā-'khyā-kāraṇa-nācād iti siddham. tad evaṃ viveka-jñānam eva sāksād-dhāno-'pāya ity uktam.

idānīm viveka-jñānasyā 'pi sāksād-upāyāḥ pramāṇāni parīkṣyante; "ātmā vā are draṣṭavyaḥ grotavyo mantavya" ity-ādi-ṣrutibhir hi pramāṇa-
trayeṇā 'tma-jñānam ity avagamyate. karmā-'dikāṃ tv anyan mana-ādi- 5
pramāṇānām guddhy-ādi-karam eve 'ti.

dvayor ekatarasya vā 'py asaṃnikṛṣṭā-'rtha-paricchittih pramā; tat-sādhakatamaṃ yat, tat trividham pramāṇam. 87.

asaṃnikṛṣṭaḥ pramātary anārūḍho, 'nadhigata iti yāvat. evaṃ-bhūtasyā 'rthasya vastunaḥ paricchittir avadhāraṇam pramā; sā ca dvayor buddhi- 10
puruṣayor ubhayor eva dharmo bhavatu, kiṃ vāi 'katara-mātrasyo, 'bha-
yathāi 'va tasyāḥ pramāyā yat sādhakatamam phalā-'yoga-vyavacchinnaṃ
kāraṇam, tat pramāṇam; tac ca trividham vakṣyamāṇa-rūpeṇ 'ty arthaḥ.

smṛti-vyāvartanāyā 'nadhigate 'ti, bhrama-vyāvartanāya vastv iti, saṃ-
ṣaya-vyāvartanāya tv avadhāraṇam iti. 15

atra yadi pramā-rūpam phalam puruṣa-niṣṭha-mātram ucyate, tadā bud-
dhi-vṛttir eva pramāṇam; yadi ca buddhi-niṣṭha-mātram ucyate, tade 'ndriya-
saṃnikarṣā-'dir eva pramāṇam. puruṣas tu pramā-sākṣy eva, na pramāte
'ti. yadi ca pāruṣeya-bodho buddhi-vṛttiḥ co 'bhayam api pramo 'cyate,
tadā tū 'ktam ubhayam eva pramā-bhedena pramāṇam bhavati. cakṣur- 20
ādiṣu tu pramāṇa-vyavahāraḥ paramparayāi 'va sarvathe 'ti bhāvaḥ. Pā-
tañjala-bhāṣye tu Vyāsa-devāiḥ puruṣa-niṣṭha eva bodhaḥ prame 'ty uktaḥ;
puruṣā-'rtham eva karaṇānām pravṛttyā phalasya puruṣa-niṣṭhatāyā evāu
'cityāt. ato 'trā 'pi sa eva mukhyaḥ siddhāntaḥ. na ca «puruṣa-bodha-
svarūpasya nityatayā katham phalatvam?» iti vācyaṃ; kevalasya nit- 25
yatve 'py artho-'paraktasya kāryatvāt, puruṣā-'rtho-'parāgasyāi 'va vā pha-
latvād iti. atre 'yam prakriyā: indriya-praṇālikayā 'rtha-saṃnikarṣeṇa
liṅga-jñānā-'dinā vā 'dāu buddher arthā-'kāra vṛttir jāyate. tatra ce 'ndriya-
saṃnikarṣa-jā pratyakṣā vṛttir indriya-viṣiṣṭa-buddhy-ācṛitā; nayanā-'di-
gata-pittā-'di-doṣaiḥ pittā-'dy-ākāra-vṛtty-udayād iti viṣeṣaḥ. sā ca vṛttir 30
artho-'paraktā pratibimba-rūpeṇa puruṣā-'rūḍhā satī bhāsate; puruṣasyā
'pariṇāmitayā buddhi-vat svato 'rthā-'kāratvā-'sambhavāt; arthā-'kāratāyā
eva cā 'rtha-grahana-tvāt; anyasya durvacatvād iti. tad etad vakṣyati:
"japā-sphaṭikayor iva no 'parāgaḥ, kiṃ tv abhimāna" iti; Yoga-sūtram ca:
"vṛtti-sārūpyam itaratre" 'ti; smṛtir api: 35

"tasmiṃ cid darpaṇe sphāre samastā vastu-dṛṣṭayaḥ;
imās tāḥ pratibimbanti, sarasī 'va taṭa-drumā" iti.

Yoga-bhāṣyam ca: "buddheḥ pratisaṃvedī puruṣa" iti. pratidhvanivat

- pratisamvedah samvedana-pratibimbas, tasyā 'çraya ity arthaḥ. etena puruṣāṇām kūṣastha-vibhu-cidrūpatve 'pi na sarvadā sarvā-'bhāṣana-prasaṅgaḥ; asaṅgatayā svato 'rthā-'kāratvā-'bhāvāt; arthā-'kāratām vinā ca saṃyoga-mātreṇā 'rtha-grahanasyā 'tīndriyā-'di-sthale buddhāv adṛṣṭatvād
- 5 iti. puruṣe ca sva-sva-buddhi-vṛttinām eva pratibimbā-'rpaṇa-sāmarthyam iti phala-balāt kalpyate; yathā rūpavatām eva jalā-'diṣu pratibimbana-sāmarthyam, ne 'tarasye 'ti. rūpavattvaṃ ca na sāmānyataḥ pratibimba-prayojakam; çabdasyā 'pi pratidhvani-rūpa-pratibimba-darṣanāt. na ca « çabda-janyam çabdā-'ntaram eva pratidhvanir » iti vācyam; sphaṭika-
- 10 lāuhityā-'der api japā-saṃnikarṣa-janyatā-'pattyā pratibimba-mithyātva-siddhānta-kṣater iti. pratibimbaç ca buddher eva pariṇāma-viçeṣo bimbā-'kāro jalā-'di-gata iti mantavyam. kecit tu « vṛttāu pratibimbam sad eva cāitanyam vṛttim prakāçayati; tathā ca vṛtti-gata-pratibimba eva vṛttāu cāitanya-viçayatā, na tu cāitanye vṛtti-pratibimbo 'stī » 'ty āhuḥ. tad asat;
- 15 upadarçita-çāstra-virodhena kevala-tarkasyā 'prayojakatvāt; vinigamanā-virahena vṛtti-cāitanyayor anyo-'nya-viçayatā-'khyā-sambandha-rūpatayā 'nyo-'nyasminn anyo-'nya-pratibimba-siddheç ca; bāhya-sthale 'rthā-'kāratāyā eva viçayatā-rūpatva-siddhyā 'ntare 'pi tat-tad-arthā-'kāratāyā eva viçayatātvāu-'cityāc ce 'ti. ye tu tārīkikā jñānasya viçayatām ne 'cchanti,
- 20 tan-mate jñāna-vyaktīnām anugamaka-dharmā-'bhāvena ghaṭa-viçayakam paṭa-viçayakam jñānam ity-ādy-anugata-vyavahārā-'nupapattiḥ. kecit tu tārīkikā anayāi 'vā 'nupapattyā viçayatām atirikta-padārtham āhuḥ. tad apy asat; anubhūyamānām arthā-'kāratām viḥaya viçayatā-'ntara-kalpane gāuravād iti.
- 25 « nanu tathā 'pi sva-svo-'pādhi-vṛtti-rūpāi 'va vṛtti-cāitanyayor anyo-'nya-viçayatā 'stu; svo-'pādhi-vṛttitvenāi 'vā 'nugamāt; alam ākāra-'khyā-pratibimba-dvayene! » 'ti cen, na; pratibimbam vinā svatvasyā 'pi durvacatvāt. svatvaṃ hi sva-bhukta-vṛtti-vāsanā-vattvam. bhogaç ca jñānam. tathā ca viçayatā-lakṣaṇasya viçaya-sāmagrī-ghaṭitatvenā 'tmā-'çrayaḥ. tasmād
- 30 acāitanya-cāitanyayor anyo-'nya-viçayatā-rūpo 'nyo-'nyasminn anyo-'nya-pratibimbaḥ siddhaḥ. adhikam tu Yogavārttike draṣṭavyam iti dik. atrā 'yam pramātra-ādi-vibhāgaḥ:

pramātā cetanaḥ çuddhaḥ, pramāṇam vṛttir eva naḥ,
pramā 'rthā-'kāra-vṛttīnām cetane pratibimbanam;

- 35 pratibimbata-vṛttīnām viçayo meya ucyate;
sākṣād-darçana-rūpaṃ ca sākṣitvaṃ vakṣyati svayam.
ataḥ syāt kāraṇā-'bhāvād vṛtteḥ sākṣy eva cetanaḥ.
Viṣṇv-ādeḥ sarva-sākṣitvaṃ gāuṇam līṅgā-'dy-abhāvata iti.

« nanu

- 40 “yathā prakāçayaty ekaḥ kṛtsnam lokam imam raviḥ,
kṣetram kṣetrī tathā kṛtsnam prakāçayati, Bhārata”

'ty-ādi-vākyeṣū 'pamānā-'di prakṛti-puruṣa-viveke pramāṇam upanyastam. tat katham ucyate trividham? » iti. tatrā 'ha:

tat-siddhāu sarva-siddher nā 'dhikya-siddhiḥ. 88.

trividha-pramāṇa-siddhāu ca sarvasyā 'rthasya siddher na pramāṇa-'dhikyam sidhyati gāuravād ity arthaḥ. ata eva Manunā 'pi pramāṇa- 5 trayam evo 'panyastam:

“pratyakṣam anumānam ca cāstram ca vividhā-'gamam
trayam suviditam kāryam dharma-çuddhim abhipsate ” 'ti.

upamānā-'tihyā-'dīnām cā 'numāna-çabdayoḥ praveçaḥ; anupalabdhy-ādī-
nām ca pratyakṣe praveça iti. ukta-vākye ce 'dam anumānam abhipretam: 10
ā-pāda-tala-mastakam kṛtsnam sva-vyatiriktenāi 'kena prakāçyam; svayam
aprakāçatvāt; trāilokya-vad iti.

tejaç-cāitanya-sādhāraṇam ca prakāçatvam akhaṇḍo-'pādhiḥ prakāça-
vyavahāra-niyāmakatayā siddha iti.

puruṣa-niṣṭhā prame 'ti mukhya-siddhāntam āçṛitya pramāṇānām 15
viçeṣa-lakṣaṇāni vaktum upakramate:

**yat sambaddham sat tad-ākāro-'llekhi vijñānam, tat praty-
akṣam. 89.**

sambaddham bhavat sambaddha-vastv-ākāra-dhāri bhavati yad vijñā-
nam buddhi-vṛttis, tat pratyakṣam pramāṇam ity arthaḥ. atra sad ity-antaḥ 20
hetu-garbha-viçeṣaṇam. tathā ca svā-'rtha-saṃnikarṣa-janyā-'kārasyā 'çrayo
vṛttiḥ pratyakṣam pramāṇam iti niṣkarṣaḥ. “vṛttiḥ sambandhā-'rtham
sarpatī ” 'ty āgāmi-sūtrān na vṛtteḥ saṃnikarṣa-janyatvam ity ākāra-'çraya-
grahaṇam. cakṣur-ādi-dvāraka-buddhi-vṛttiḥ ca pradīpasya çikhā-tulyā
bāhyā-'rtha-saṃnikarṣā-'nantaram eva tad-ākāro-'llekhinī bhavatī 'ti nā 25
'sambhavaḥ.

« nanu yoginām atītā-'nāgata-vyavahita-vastu-pratyakṣe 'vyāptiḥ; sam-
baddha-vastv-ākārā-'bhāvād » ity āçāṅkya tasyā 'lakṣyatvena samādhatte:

yoginām abāhya-pratyakṣatvān na doṣaḥ. 90.

āindriyaka-pratyakṣam evā 'tra lakṣyam, yoginaç cā 'bāhya-pratyakṣa- 30
kāḥ; ato na doṣo, na tat-pratyakṣe 'vyāptir ity arthaḥ.

vāstavam samādhānam āha:

līna-vastu-labdā-'tiçaya-sambandhād vā 'doṣaḥ. 91.

athavā tad api lakṣyam eva; tathā 'pi na doṣo, nā 'vyāptiḥ; yato līna-
vastuṣu labdha-yogaja-dharma-janyā-'tiçayasya yogi-cittasya sambandho 35
ghaṭata ity arthaḥ. atra līna-çabdaḥ parā-'bhipretā-'saṃnikṛṣṭa-vācī; sat-

- kārya-vādinām hy atītā-'dikam api svarūpato 'stī 'ti tat-sambandhaḥ sambhaved iti. vyavahita-viprakṣṣeṣu sambandha-hetu-vidhayā labdhā-'tiṣaye 'ti viṣeṣaṇam. atiṣayaḥ ca vyāpakatvaṃ vṛtti-pratibandhaka-tamo-nivṛtty-ādiḥ ce 'ti. idaṃ cā 'trā 'vadheyam : “yat sambaddhaṃ sad” iti pūrva-
- 5 sūtre buddher artha-saṃnikarṣasyāi 'va pratyakṣa-hetutā-lābhāt pratyakṣa-sāmānye bāhyā-'rtha-sādhāraṇe buddhy-artha-saṃnikarṣa eva kāraṇam; indriya-saṃnikarṣas tu cākṣuṣā-'di-pratyakṣeṣu viṣiṣyāi 'va kāraṇāni. «nanv evam indriya-saṃnikarṣa-yogaja-dharmā-'dy-abhāve 'pi buddhyā bāhyā-'rtha-pratyakṣā-'pattiḥ.» māi 'vam! tamaḥ-pratibandhena tadānīm
- 10 buddhi-sattvasya vṛtty-asambhavāt. tac ca tamaḥ kadā-cid arthe-'ndriyayoh saṃnikarṣeṇa kadā-cic ca yogaja-dharmenā 'pasāryate; añjana-saṃyogena nayana-mālīnya-vat. na cāi «'vaṃ tad-dhetor eva tad astv iti nyāyene 'ndriya-saṃnikarṣā-'der eva bāhyā-'rtha-pratyakṣa-sāmānye hetutā 'stv» iti vācyam; suṣupty-ādāu tamaso buddhi-vṛtti-pratibandhakatva-
- 15 siddheḥ;

“sattvāj jāgarāṇaṃ vidyād, rajasā svapnaṃ ādiṣet,
prasvāpanaṃ tu tamasā; turīyaṃ triṣu saṃtataṃ”

- ity-ādi-smṛtibhyaḥ suṣupty-ādāu vṛtti-pratibandhakā-'ntarā-'sambhavāc ca; cākṣuṣa-vṛttāv api tamasaḥ pratibandha-darṣaṇāc ca. yat tu guṣka-tārki-
- 20 kāḥ suṣuptāu vṛtty-anutpādā-'rthaṃ jñāna-sāmānye tvaṇ-mano-yogaṃ kāraṇaṃ kalpayanti, tad asat; tvag-indriyo-'tpatteḥ prāg api kevala-buddhyā Svayambhuvaḥ sarva-pratyakṣa-gravaṇāt; tvaṇ-mano-yogā-'nutpāde 'pi tamasa eva nimittatāyā vaktavyatvāc ca; kevala-tarkasyā 'pratiṣṭhā-doṣa-grastatvāc ce 'ti dik.

- 25 «nanu tathā 'pī 'ṣvara-pratyakṣe 'vyāptiḥ; tasya nityatvena saṃnikarṣā-'janyatvād» iti. tatrā 'ha :

īṣvarā-'siddheḥ. 92.

- īṣvare pramāṇā-'bhāvān na doṣa ity anuvartate. ayaṃ ce 'ṣvara-prati-
- 30 ṣedha eka-deṣinām prāuḍha-vādenāi 've 'ti prāg eva pratipāditam; anyathā hī 'ṣvarā-'bhāvād ity evo 'cyeta. īṣvarā-'bhyupagame tu saṃnikarṣa-janya-jātiyatvam eva pratyakṣa-lakṣaṇaṃ vivakṣitam; sājātyaṃ ca jñānatva-sākṣād-vyāpya-jātye 'ti bhāvaḥ.

«gruti-smṛtibhyaṃ katham īṣo na sidhyatī?» 'ty ākāṅkṣāyāṃ tarka-virodhaṃ lāukikam eva bādhakam āha :

- 35 **mukta-baddhayor anyatarā-'bhāvān na tat-siddhiḥ. 93.**

īṣvaro 'bhimataḥ kim kleṣā-'li-mukto vā, tāir baddho vā? anyatarasyā 'py asambhavān ne 'ṣvara-siddhir ity arthaḥ.

ubhayathā 'py a-sat-karatvam. 94.

muktatve sati sraṣṭṛtvā-'dy-akṣamatvaṃ, tat-prayojakā-'bhimāna-rāgā-'dy-abhāvāt; baddhatve 'pi mūḍhatvān na sṛṣṭy-ādi-kṣamatvam ity arthaḥ.

« nanv evaṃ iṣvara-pratipādaka-ṣrutinām kā gatiḥ? » tatrā 'ha :

muktā-'tmanah praçaṇsā upāsā siddhasya vā. 95.

5

yathā-yogaṃ kācie chrutir muktā-'tmanah kevalā-'tma-sāmānyasya jñeyatā-vidhānāya saṃnidhi-mātrāi-'ṣvareṇa stuti-rūpā prarocanā-'rthā; kācie ca saṃkalpa-pūrvaka-sraṣṭṛtvā-'di-pratipādikā ṣrutih siddhasya Brahma-Viṣṇu-Harā-'der evā 'nitye-'ṣvarasyā 'bhimānā-'di-mato 'pi gāuṇa-nitya-tvā-'di-mattvān nityatvā-'dy-upāsā-pare 'ty arthaḥ.

10

« nanu tathā 'pi prakṛty-ādy-akhilā-'dhiṣṭhāṭṛtvam ṣrūyamāṇaṃ no 'papadyate; loke saṃkalpā-'dinā pariṇamanasyāi 'vā 'dhiṣṭhāṭṛtva-vyavahārād » iti. tatrā 'ha :

tat-saṃnidhānād adhiṣṭhāṭṛtvam, maṇi-vat. 96.

yadi saṃkalpena sraṣṭṛtvam adhiṣṭhāṭṛtvam ucyate, tadā 'yaṃ doṣaḥ 15 syāt. asmābhis tu puruṣasya saṃnidhānād evā 'dhiṣṭhāṭṛtvam sraṣṭṛtvā-'di-rūpam iṣyate. maṇi-vat, yathā 'yas-kānta-maṇeḥ saṃnidhya-mātreṇa ṣālya-niṣkarṣakatvaṃ na saṃkalpā-'dinā, tathāi 'vā 'di-puruṣasya saṃyoga-mātreṇa prakṛter mahat-tattva-rūpeṇa pariṇamanam; idam eva ca svo-'pādhi-sraṣṭṛtvam ity arthaḥ. tathā co 'ktam :

20

“ niricche saṃsthithe ratne yathā lohaḥ pravartate,
sattā-mātreṇa devena tathā ce 'yaṃ jagaj-janiḥ.
ata ātmani kartṛtvam akartṛtvam ca saṃsthitam :
niricchatvād akartā 'sau, kartā saṃnidhi-mātrata ” iti.

“ tad āikṣata bahu syām ” ity-ādi-ṣrutis tu kūlam pipatiṣatī 'ti-vad gāuṇī; 25 prakṛter āsanna-bahutara-guṇa-saṃyogāt. athavā buddhi-pūrvā-sṛṣṭi-viṣayam etādṛṣa-vākya-jātaṃ, na tv ādi-sarga-param; tasyā 'buddhi-pūrvaka-tva-smaraṇād iti bhāvaḥ; yathā Kāurme :

“ ity eṣa prakṛtaḥ sargaḥ saṃkṣepāt kathito mayā ;
a-buddhi-pūrvakas tv eṣa. brāhmīṃ sṛṣṭiṃ nibodhate ” 'ti.

30

asya ca vākyaśyā 'di-puruṣa-buddhy-ajanyatvena saṃkoce gāuravam iti.

na kevalaṃ sargā-'dāv eva puruṣasya saṃyoga-mātreṇa sraṣṭṛtvā-'dikam, api tv anyeṣv api saṃkalpā-'di-pūrvakeṣu bhūtā-'diṣv akhileṣu viṣeṣa-kāryeṣv api sarva-puruṣāṇām ity āha :

viṣeṣa-kāryeṣv api jivānām. 97.

adhiṣṭhātṛtvam saṁnidhānād ity anuśajyate. antaḥkaraṇo-'palakṣita-syāi 'va jīva-ṣabdā-'rthatvam ṣaṣṭhā-'dhyāye vakṣyati. tathā ca viṣeṣa-kārye visargā-'khye vyaṣṭi-sṛṣṭāv api jivānām antaḥkaraṇa-pratibimbīta-
5 cetanānām saṁnidhānād evā 'dhiṣṭhātṛtvam, na tu kenā 'pi vyāpāreṇa; kūṭastha-cin-mātra-rūpatvād ity arthaḥ.

«nanu cet sadā sarva-jña Iṣvaro nā 'sti, tarhi vedānta-mahā-vākyā-'rthasya vivekasyo 'padeṣe 'ndha-paramparā-'ṣaṅkayā 'prāmānyam pra-sajyeta.» tatrā 'ha:

10 siddha-rūpa-boddhṛtvād vākyā-'rtho-'padeṣaḥ. 98.

Hiraṇyagarbhā-'dīnām siddha-rūpasya yathārthasya boddhṛtvāt tad-vaktṛkā-'yurvedā-'di-prāmānyenā 'vadhṛtāt teṣāṁ vākyā-'rtho-'padeṣaḥ pramāṇam iti ṣeṣaḥ.

«nanu puruṣasya cet saṁnidhi-mātreṇa gūṇam adhiṣṭhātṛtvam, tarhi
15 mukhyam adhiṣṭhātṛtvam kasye?» 'ty ākāṅkṣāyām āha:

antaḥkaraṇasya tad-ujjvalitatvāl loha-vad adhiṣṭhātṛtvam. 99.

antaḥkaraṇasyā 'nupacaritam adhiṣṭhātṛtvam saṁkalpā-'di-dvārakam pratyetavyam. «nanv adhiṣṭhātṛtvam ghaṭā-'di-vad acetanasya na yuktaṁ.» tatrā 'ha: loha-vat tad-ujjvalitatvād iti. antaḥkaraṇam hi tapta-loha-vac
20 cetano-'jjvalitam bhavati. atas tasya cetanāyamānatayā 'dhiṣṭhātṛtvam ghaṭā-'di-vyāvṛttam upapadyata ity arthaḥ. «nanv evam cāitanyenā 'ntaḥkaraṇasyo 'jjvalane citeḥ saṅgitvam agni-vad eva syād» iti cen, na; nityo-'jjvala-cāitanya-saṁyoga-viṣeṣa-mātrasya saṁyoga-viṣeṣa-janya-cāitanya-pratibimbasyāi 'va vā 'ntaḥkaraṇo-'jjvalana-rūpatvāt; na tu cāitanyam
25 antaḥkaraṇe saṁkrāmati, yena saṅgitā syāt. agner api hi prakāṣā-'dikam na lohe saṁkrāmati; kim tv agni-saṁyoga-viṣeṣa eva lohasyo 'jjvalanam iti. «nanv evam api saṁyogena pariṇāmitvam» iti cen, na; sāmānya-guṇā-'tirikta-dharmo-'tpattāv eva pariṇāma-vyavahārād iti. ayam ca saṁyoga-viṣeṣo 'ntaḥkaraṇasyāi 'va sattvo-'dreka-rūpāt pariṇāmād bhavati 'ti
30 phala-balāt kalpyate; puruṣasyā 'pariṇāmitvena saṁyoge tan-nimittaka-viṣeṣā-'sambhavād iti. ayam eva ca saṁyoga-viṣeṣo buddhy-ātmanor anyo-'nya-pratibimbane hetuḥ. «nanu pratibimba-hetutayā saṁyoga-viṣeṣā-'vaçyakatve pratibimba-kalpanā vyarthā; pratibimba-kāryasyā 'rtha-jñānā-'deḥ saṁyoga-viṣeṣād eva sambhavād» iti. māi 'vam! buddhāu cāitanya-
35 pratibimbaḥ cāitanya-darṣanā-'rtham kalpyate, darpaṇe mukha-pratibimbavāt; anyathā karma-karṭṛ-virodhena svasya sāksāt sva-darṣanā-'nupapatteḥ. ayam eva ca cit-pratibimbo <buddhāu cic-chāyā-'pattir> iti, <cāitanyā-'dhyāsa> iti, <cid-āveṣa> iti co 'cyate. yaç ca cāitanye buddheḥ pratibimbaḥ,

sa cā 'rūḍha-viṣayāḥ saha buddher bhānā-rtham iṣyate; arthā-kāratayāi
 'vā 'rtha-graḥaṇasya buddheḥ sthale dṛṣṭatvena tāṃ vinā saṃyoga-viṣeṣa-
 mātrena 'rtha-bhānasya puruṣe 'py anāucityāt; arthā-kārasyaī 'vā 'rtha-
 graḥaṇa-ṣabdā-rthatvāc ce 'ti. sa cā 'rthā-kāraḥ puruṣe pariṇāmo na
 sambhavatī 'ty arthāt pratibimba-rūpa eva paryavasyatī 'ti dik. sa cā 'yam 5
 anyo-nya-pratibimbo Yoga-bhāṣye Vyāsa-devāḥ siddhāntitaḥ: "citi-çaktir
 aparīṇāminy apratisaṃkramā ca pariṇāminy arthe pratisaṃkrānte 'va tad-
 vṛttim anupatati; tasyāç ca prāpta-cāitanyo-'pagraha-rūpāyā buddhi-vṛtter
 anukāri-mātratayā buddhi-vṛtty-aviçiṣṭā hi jñāna-vṛttir ity ākhyāyata" ity-
 ādinā. Yogavārttike cāi 'tad vistarato 'smābhiḥ pratipāditam. kaçeit tu 10
 «buddhi-gatayā cie-chāyayā buddher eva sarvā-rtha-jñātrtvam; icchā-
 'dibhir jñānasya sāmānādhikaraṇyā-nubhavāt; anyasya jñānenā 'nyasya
 pravṛtṭy-anāucityāc ce» 'ty āha. tad ātmā-jñāna-mūlakatvād upekṣaṇīyam.
 evaṃ hi buddher eva jñātrtve "cid-avasāno bhoga" ity āgāmi-sūtra-dvaya-
 virodhaḥ, puruṣe pramāṇā-bhāvaç ca; puruṣa-liṅgasya bhogasya buddhāv 15
 eva svī-kārāt. na ca «pratibimbā-'nyathā-nupapattyā bimba-bhūtaḥ puru-
 ṣaḥ setsyati» 'ti vācyam; anyo-nyā-çrayāt: pṛthag-bimba-siddhāu buddhi-
 stha-cāitanyasya pratibimbata-siddhiḥ, pratibimbata-siddhāu ca tat-prati-
 yogitayā bimba-siddhir iti. asman-mate ca jñātrtayā puruṣa-siddhy-ananta-
 ram tasya jñeyatvā-'nyathā-nupapattyā pratibimba-siddhāu nā 'nyo-nyā- 20
 'çrayaḥ. «atha vṛtti-sākṣitayā bimba-rūpaç cetanaḥ sidhyati» 'ti cet. tarhi
 sākṣiṇa eva pramātrtvam apy ucitam; ubhayaor jñātrtva-kalpane gāuravāt;
 vṛtti-jñāna-ghaṭa-jñānayoḥ sāmānādhikaraṇyā-nubhavāc ca. kiṃ cāi 'vaṃ
 sati buddher eva bhoktrtve "bhoktr-bhāvād" ity āgāmi-sūtreṇa bhoktrtayā
 puruṣa-sādhanaṃ virudhyeta. «atha buddhi-gata-cie-chāyā-rūpeṇa samban- 25
 dhena bimbasyāi 'va jñānaṃ, na tu citāu buddhi-pratibimbaḥ kalpyata»
 ity etāvan-mātre cet tasyā 'çayo varṇyeta, tad apy asat; sūryā-deḥ sva-
 pratibimba-rūpa-sambandhena jalā-'di-tat-stha-vastu-bhāśakatvā-'darçanāt,
 kiraṇāir eva tad-ubhaya-bhāsanāt; maru-marīçikā-'dāu tu svā-'dhyasta-jalā-
 'di-bhāśakatvaṃ dṛṣṭam eve 'ti dṛṣṭā-nusāreṇā 'smābhiç citāu buddhi-prati- 30
 bimba eva sarvā-rtha-bhāna-hetufayā sambandhaḥ kalpita iti. yac co 'ktam
 «anyasya jñānenā 'nyasya pravṛtṭy-anupapattir» iti, tad api na; "akartur
 api phalo-'pabhogo 'nnādyā-vad" ity āgāmi-sūtreṇa jñāna-pravṛtṭyor vāi-
 dhikaraṇyasya dṛṣṭānteno 'papādayiṣyamāṇatvāt; buddheḥ saṃkalpena
 deha-kriyāyām ivā 'trā 'pi saṃyoga-viṣeṣā-'der eva niyāmakatvād iti. 35

pratyakṣa-pramāṇaṃ lakṣayitvā 'numānaṃ lakṣayati:

pratibandha-dṛṣṭaḥ pratibaddha-jñānam anumānam. 100.

pratibandho vyāptiḥ; vyāpti-darçanād vyāpaka-jñānaṃ vṛtti-rūpam
 anumānam pramāṇam ity arthaḥ. anumitis tu pāuṛuṣeyo bodha iti.

ṣabda-pramāṇam lakṣayati :

āpto-'padeṣaḥ ṣabdaḥ. 101.

āptir atra yogyatā ; vedasyā 'pāuruṣeyatāyāḥ pañcamā-'dhyāye vakṣya-
mānatvāt. tathā ca yogyaḥ ṣabdas, taj-janyaṁ jñānaṁ ṣadbā-'khyam
5 pramāṇam ity arthaḥ. phalaṁ ca pāuruṣeyaḥ ṣabdo bodha iti.

pramāṇa-pratipādanasya svayam eva phalaṁ āha :

ubhaya-siddhiḥ pramāṇāt; tad-upadeṣaḥ. 102.

ubhayaor ātmā-'nātmanor vivekena siddhiḥ pramāṇād eva bhavati ; atas
tasya pramāṇasyo 'padeṣaḥ kṛta ity arthaḥ.

10 tatra yenā 'numāna-viṣeṣeṇa pramāṇena mukhyato 'tra prakṛti-puruṣāu
viviecyā sādhanīyāu, tad varṇayati :

sāmānyato dṛṣṭād ubhaya-siddhiḥ. 103.

anumānaṁ tāvat trividham bhavati : pūrva-vat, ṣeṣa-vat, sāmānyato
dṛṣṭam ce 'ti. tatra pratyakṣī-kṛta-jātīya-viśayakam pūrva-vat; yathā
15 dhūmena vahny-anumānam; vahni-jātīyo hi mahānasā-'dāu pūrvam pra-
tyakṣī-kṛtaḥ. vyatirekā-'numānaṁ ṣeṣa-vat. ṣeṣo 'pūrvo 'rtho 'sya viśa-
yatvenā 'stī 'ti ṣeṣa-vat; aprasiddha-sādhyakam iti yāvat; yathā prthivī-
tvene 'tara-bhedā-'numānam; prthivī-'tara-bhedo hi prāg asiddhaḥ. sāmā-
nyato dṛṣṭam ca tad-ubhaya-bhinnam anumānam. yatra sāmānyataḥ
20 pratyakṣā-'di-jātīyam ādāya vyāpti-grahāt pakṣa-dharmatā-balena tad-vijā-
tīyo 'pratyakṣā-'dy-arthaḥ sidhyati; yathā rūpā-'di-jñāne kriyātvena kara-
ṇavattvā-'numānam; atra hi prthivītvā-'di-jātīyaṁ kuṭhārā-'di-karaṇam
ādāya vyāptiṁ grhītvā tad-vijātīyam atīndriyaṁ jñāna-karaṇam indriyaṁ
sādhyata iti. tatra sāmānyato dṛṣṭād anumānād dvayoḥ prakṛti-puruṣayoḥ
25 siddhir ity arthaḥ.

tatra prakṛteḥ sāmānyato dṛṣṭam anumānaṁ, yathā : mahat tattvaṁ
sukha-duḥkha-moha-dharmaka-dravyo-'pādānakam; kāryatve sati sukha-
duḥkha-moha-dharmakatvāt; suvarṇā-'di-ja-kuṇḍalā-'di-vad ity ādi.

puruṣe tu yady apy anumānā-'pekṣā nā 'sti, sarva-sammatatvāt, tathā
30 'pi prakṛty-ādi-viveke sāmānyato dṛṣṭam evā 'pekṣyate. tad yathā : pra-
dhānam parārtham; samhatya-kāritvāt; grhā-'di-vad iti. atra hi praty-
akṣa-siddham dehā-'dy-arthakatvaṁ grhādiṣu grhītvā tad-vijātīyaḥ puru-
ṣaḥ pradhānā-'di-paratvenā 'numīyate. dehā-'dīnām ca bhoktṛtvam avivek-
ena prāg grhītam ity ubhaya-siddhir iti.

35 « yā pramāṇasya phala-bhūtā pramā-'khyā-siddhir uktā, tayā puruṣasya
pariṇāmā-'pattir » ity ācāṅkāyaṁ tasyāḥ svarūpam āha :

cid-avasāno bhogaḥ. 104.

puruṣa-svarūpe cāitanye paryavasānaṃ yasyāi, 'tādṛgo bhogaḥ siddhir ity arthaḥ. buddher bhogasya vyāvartanāya cid-avasāna iti, caitaḥ pariṇāmitva-sadharmatvā-'di-ṣaṅkā-nirāsāyā 'vasāna-padam. citāu bhogasya svarūpe paryavasatitvān na kāuṣasthyā-'di-hānir ity āçayaḥ. tathā hi 5
pramāṇā-'khyā-vṛtty-ārūḍham prakṛti-puruṣā-'dikam prameyaṃ vṛttyā saha puruṣe pratibimbitaṃ sad bhāsate. ato 'rtho-'parakta-vṛtti-pratibimbā-'vacehinnaṃ svarūpa-cāitanyam eva bhānam, puruṣasya bhogaḥ, pramāṇasya ca phalam iti. tataḥ ca pratibimba-rūpeṇā 'rtha-sambandhe dvāratayā vṛttināṃ karaṇatvam iti. tad uktaṃ Viṣṇupurāṇe: 10

“grhītān indriyāir arthān ātmane yaḥ prayacehati,
antaḥkaraṇa-rūpāya tasmāi viçvā-'tmane nama” iti.

rājño hi karaṇa-vargaḥ svāmine bhogya-jātaṃ samarpayati 'ti dṛṣṭam iti. bhoga-çabdā-'rthaḥ cā 'bhyavaharaṇam, ātmasāt-karaṇam iti yāvat. sa ca dehā-'di-cetanā-'nteṣu sādharmaṇaḥ; viçeṣas tv ayam: aparīṇāmitvāt puru- 15
ṣasya viṣaya-bhogaḥ pratibimbā-'dāna-mātram, anyeṣāṃ tu pariṇāmitvāt puṣṭy-ādir api 'ti. ayam eva ca pariṇāma-rūpaḥ pāramārthiko bhogaḥ puruṣe pratiṣidhyate “buddher bhoga ivā 'tmani” 'ty-ādibhir iti mantav-
yam.

asmin sūtre puruṣasyā 'pi phala-vyāpyatā siddhā; cid-avasānatāyā evo 20
'bhaya-siddhitva-vacanād iti.

«nanu kartur eva loke kriyā-phala-bhogo dṛṣṭaḥ; yathā saṃcarata eva saṃcāro-'ttha-duḥkha-bhoga iti. tat katham buddhi-kṛta-dharmā-'di-phalasya sukhā-'dy-ātmikāyā artho-'parakta-buddhi-vṛtter bhogaḥ puruṣe gha- 25
ṭete » 'ty āçāṅkāyāṃ āha:

akartur api phalo-'pabhogo 'nnādyā-vat. 105.

buddhi-karma-phalasyā 'pi vṛtter upabhogas tad-akartur api puruṣasya yuktaḥ. annādyā-vat, yathā 'nya-kṛtasyā 'nnā-'der upabhogo rājño bhavati, tadvad ity arthaḥ. avivekasya sva-svāmi-bhāvasya vā bhoga-niyāmakatvāt tu nā 'tiprasaṅgaḥ. sukha-duḥkhā-'deḥ karma-phalatvam abhyupetya 30
buddhi-gataṃ karma-phalam puruṣo bhuṅkta ity uktam.

idānīm puruṣa-gata-bhogasyāi 'va karma-phalatvaṃ svīkṛtya buddhi-karmaṇā puruṣa eva phalam utpadyata iti mukhya-siddhāntam āha:

avivekād vā tat-siddheḥ kartuḥ phalā-'vagamaḥ. 106.

athavā kartari phalam eva na bhavati; <sukham bhuñjīye> 'ty-ādi- 35
kāmanābhir bhogasyāi 'va phalatvāt. ato bhokṛ-niṣṭham eva phalam bhavati. çāstra-vihitam phalam anuṣṭhātārī 'ti çāstreṣu kartuḥ phalā-

'vagamas tu tat-siddher akartṛ-niṣṭhāyā bhogā-'khyā-siddheḥ kartṛ-buddhāv avivekāḍ ity arthaḥ. <yo 'haṃ karomi, sa evā 'haṃ bhuñja> iti hi lāukikā-'nubhāva iti; yā ca <sukham me bhūyād> ity-ādi-kāmanā, sā <putro me bhūyād> iti-vat phala-sādhanaatvenāi 'vo 'papadyate. bhogas tu nā 'nyasya
 5 sādhanam; ataḥ sa eva phalam iti mukhyaḥ siddhāntaḥ. bhogasya puru-
 ṣa-svarūpatve 'pi, vāiṣeṣikāṇām mate crotṛa-vat, kāryatā bodhyā; sukhā-
 'dy-avacchinna-citer eva bhogatvāt. asmiṃ ca bhogasya phalatva-pakṣe
 duḥkha-bhogā-'bhāva evā 'pavargo bodhyaḥ. athavā bhogyatā-rūpa-svatva-
 sambandhena sukha-duḥkhā-'bhāvayor eva phalatvam astu; tena samban-
 10 dhena dhanā-'der iva sukhā-'der api puruṣa-niṣṭhatvād iti.

tad evam pramāṇāni pramāṇa-phala-bhūtām prameya-siddhim ca prati-
 pādyā prameya-siddher api phalam āha:

no 'bhayaṃ ca tattvā-'khyāne. 107.

pramāṇena prakṛti-puruṣayos tattvā-'khyāne tattva-sākṣātkāre saty
 15 ubhayam api sukha-duḥkhe na bhavataḥ; "vidvān harṣa-ṣokāu jahātī"
 'ti cūter, nyāyāc ce 'ty arthaḥ.

sāṃkṣepato vivekenā 'numāpitāu prakṛti-puruṣāu. tayor prakṛti-
 puruṣayor anumāne 'vāntara-viṣeṣā itaḥ param adhyāya-samāptiṃ yāvad
 vicāryāḥ; tatra cā 'dāu prakṛty-ādy-anumāneṣv anupalambha-bādhakam
 20 apākaroti:

**viṣayo 'viṣayo 'py atidūrā-'der hāno-'pādānābhyāṃ indriya-
 sya. 108.**

indriyā-'nupalabhyatā-mātrato ghaṭā-'dy-abhāva-vat pratyakṣeṇa cār-
 vākāḥ prakṛty-ādy-abhāvaḥ sādhayitum na śakyate; yato vidyamāno
 25 'py artha indriyāṇām kāla-bhedena viṣayo 'viṣayaḥ ca bhavati; atidūratvā-
 'di-doṣād, indriya-ghāte-'ndriya-grahābhyāṃ ce 'ty arthaḥ. sāmagrī-sam-
 avadhāne saty anupalambhasyāi 'vā 'bhāva-pratyakṣa-hetutā. prakṛty-ādy-
 upalambhe tu vakṣyamāṇa-pratibandhān na sāmagrī-samavadhānam iti
 bhāvaḥ. atidūrā-'dayaḥ ca doṣa viṣiṣya Kārikayā parigaṇitāḥ:

30 "atidūrāt sāmīpyād indriya-ghātān mano-'navasthānāt
 sāukṣmyād vyavadhānād abhibhavāt samānā-'bhibhārāc ce " 'ti.

samānā-'bhibhārāḥ sajātīya-samvalanāṃ, yathā māhiṣe gavya-miṣṭraṇān mā-
 hiṣatvā-'grahaṇam iti.

«nanv atidūratvā-'diṣu madhye prakṛty-ādy-upalambhe kim prati-
 35 bandhakam?» iti. tatrā 'ha:

sāukṣmyāt tad-anupalabdhīḥ. 109.

tayor pūrvoktayor prakṛti-puruṣayor anupalabdhis tu sāukṣmyād ity
 arthaḥ. sūkṣmatvaṃ ca nā 'ṇutvaṃ, viṣva-vyāpanāt; nā 'pi durūhatvā-

'dikam, durvacatvāt; kim tu pratyakṣa-pramā-pratibandhikā jātiḥ. yoga-ja-dharmasya co 'ttejakatayā prakṛti-puruṣā-'dīnām pratyakṣa-pramā bhavati. jāti-sāṃkaryam ca na doṣā-'vaham.

athavā niravayava-dravyatvam evā 'tra sūkṣmatvam; yoga-ja-dharmaḥ co 'ttejaka eve 'ti.

5

« nanv abhāvād evā 'nupalabdhi-sambhave kim-artham sāukṣmyam kalpyate? anyathā ca ṣaṣa-ṣṛṅgā-'der api sāukṣmyād anupalabdhiḥ kim na syād? » iti. tatrā 'ha :

kārya-darṣanāt tad-upalabdheḥ. 110.

kāryā-'nyathā-'nupapattyā prakṛty-ādi-siddhāu satyām teṣām sūkṣma- 10
tvaṃ kalpyate. anumānāt pūrvam ca sūkṣmatvā-'di-samāyena 'bhāvā-'nirṇayād anumānam upapadyata ity arthaḥ.

atra ṣaṅkate :

vādi-vipratipattes tad-asiddhir iti cet, 111.

« nanu kāryam ced utpatteḥ prāk siddham syāt, tadā tad-ādhāratayā 15
nityā prakṛtiḥ setsyati; kārya-sāhityenāi 'va kāraṇā-'numānasya vakṣya-mānatvāt. vādi-vipratipattes tu sat-kāryasyāi 'vā 'siddhir » iti yadī 'ty arthaḥ.

abhyupetya pariharati :

tathā 'py ekatara-dṛṣṭyāi 'katara-siddher nā 'palāpaḥ. 112.

20

mā 'stu sat kāryam, tathā 'py ekatarasya kāryasya dṛṣṭyā 'nyatarasya kāraṇasya siddher apalāpo nā 'sty eve 'ti nityam kāraṇam siddham eva. tata eva ca pariṇāmiṇaḥ sakāṣād aparīṇāmitayā puruṣasya vivekena mokṣo-'papattir ity arthaḥ.

anenāi 'vā 'bhyupagama-vādena vāiṣeṣikā-'dy-āstika-ṣāstram pravartate. 25
ato na sat-kārya-vādi-ṣruti-smṛti-virodhe 'pi teṣām aṅgā-'ntareṣv aprāmā-nyam iti mantavyam.

paramā-'rthataḥ parihāram āha :

trividha-virodhā-'patteḥ ca. 113.

saryam kāryam trividham sarva-vādi-siddham : atītam anāgataṃ var- 30
tamānam iti. tatra yadi kāryam sadā san ne 'ṣyate, tadā trividhatvā-'nupapattiḥ; atītā-'di-kāle ghaṭā-'dy-abhāvena ghaṭā-'der atītā-'di-dharma-
katvā-'nupapatteḥ, sad-asatoḥ sambandhā-'nupapatteḥ; kim ca pratiyogitva-
sya pratiyogi-svarūpatve tad-doṣa-tādavasthyāt. abhāva-mātra-svarūpatve
paṭā-'dy-abhāvo ghaṭā-'dy-abhāvaḥ syāt; abhāvatvā-'viṣeṣāt; abhāveṣv api 35
svarūpato viṣeṣā-'ṅgikāre cā 'bhāvatvasya paribhāṣā-mātratva-prasaṅgāt.
« atha pratiyogy evā 'bhāva-viṣeṣaka » iti cen, na; asataḥ pratiyoginaḥ

prāg-abhāvā-'diṣu viṣeṣakatvā-'sambhavād iti. tasmān nityasyāi 'va kārya-
 syā 'tītā-'nāgata-vartamānā-'vasthā-bhedā eva vaktavyāḥ; <ghaṭo 'tīto>
 <ghaṭo vartamāno> <ghaṭo bhaviṣyann> iti pratyayānām tulya-rūpatāu-
 'cityāt; na tv ekasya bhāva-viṣayatvam anyayoḥ cā 'bhāva-viṣayatvam iti.
 5 te evā 'tītā-'nāgatatve avasthe dhvaṃsa-prāgabdhāva-vyavahāraṃ janayataḥ;
 tad-atiriktā-'bhāva-dvaye pramāṇā-'bhāvād iti dik; adhikaṃ tu Pātañjale
 draṣṭavyam.

evam atyantā-'bhāvā-'nyo-'nyā-'bhāvāv apy adhikaraṇa-svarūpāv eva.
 na cāi « 'vam pratiyogi-sattā-kāle 'py adhikaraṇa-svarūpā-'napāyād atyantā-
 10 'bhāva-pratyaya-prasaṅga » iti vācyaṃ; parāir api pratiyogimati deḥ tad-
 atyantā-'bhāvā-'nāṅgikārāt; pratiyogi-sambandhasyā 'tītā-'nāgatā-'vastha-
 yor eva sāmāyikā-'tyantā-'bhāvatva-sambhavāc ca. tasmān nā 'smat-sid-
 dhānte 'bhāvo 'tiriktaḥ. kiṃ ca <ghaṭo dhvasto> <ghaṭo bhāvī> <nā 'yam
 ghaṭo> <ghaṭo 'tra nā 'stī> 'ty-ādi-pratyaya-niyāmakatayā kiṃcid-vastv-
 15 ākāṅkṣyām tad bhāva-rūpaṃ eva kalpyate lāghavāt; abhāvasyā 'dṛṣṭasya
 kalpane gāuravād iti mantavyam.

itaḥ ca sat-kārya-siddhir ity āha:

nā 'sad-utpādo, nṛ-ṣṛṅga-vat. 114.

nara-ṣṛṅga-tulyasyā 'sata utpādo 'pi na sambhavatī 'ty arthaḥ.

20 atra hetum āha:

upādāna-niyamāt. 115.

mṛdy eva ghaṭa utpadyate, tantuṣv eva paṭa ity evaṃ kāryāṇām
 upādāna-kāraṇaṃ prati niyamo 'sti. sa na sambhavati; utpattēḥ prāk
 kāraṇe kāryā-'sattāyām hi na ko 'pi viṣeṣo 'sti, yena kaṃcid evā 'santaṃ
 25 janayen, nā 'ntaram iti. viṣeṣā-'ṅgikāre ca bhāvatvā-'patter gatam asattayā.
 sa eva ca viṣeṣo 'smābhiḥ kāryasyā 'nāgatā-'vasthe 'ty ucyata iti. etena,
 yad vāiṣeṣikāḥ prāg-abhāvaṃ eva kāryo-'tpatti-niyāmakam kalpayanti, tad
 apy apāstam; abhāva-kalpanā-'pekṣayā bhāva-kalpane lāghavāt; bhāvānām
 dṛṣṭatvād anyā-'napekṣatvāc ca. kiṃ cā 'bhāveṣu svato viṣeṣe bhāvatvā-
 30 'pattiḥ; pratiyogi-rūpa-viṣeṣaḥ ca pratiyogy-asattā-kāle nā 'sti. ato 'bhāvā-
 nām aviṣiṣṭatayā na kāryo-'tpattāu niyāmakatvaṃ yuktam iti.

upādāna-niyame pramāṇam āha:

sarvatra sarvadā sarvā-'sambhavāt. 116.

sugamam. upādānā-'niyame ca sarvatra sarvadā sarvaṃ sambhaved ity
 35 āçayāḥ.

itaṣ ca nā 'sad-utpāda ity āha :

çaktasya çakya-karaṇāt. 117.

kārya-çakti-mattvam evo 'pādāna-kāraṇatvam; anyasya durvacatvāt; lāghavāc ca. sā çaktiḥ kāryasyā 'nāgatā-'vasthāi 've 'ty ataḥ çaktasya çakya-kārya-karaṇān nā 'sata utpāda ity arthaḥ.

5

itaṣ ca :

kāraṇa-bhāvāc ca. 118.

utpatteḥ prāg api kāryasya kāraṇā-'bhedaḥ çrūyate; tasmāc ca sat-kārya-siddhyā nā 'sad-utpāda ity arthaḥ. kāryasyā 'sattve hi sad-asator abhedā-'nupapattir iti.

10

utpatteḥ prāk kāryāṇām kāraṇā-'bhede ca çrutayaḥ : "tad dhe 'dam tarhy avyākṛtam āsīt," "sad eva, sāumye, 'dam agra āsīt," "tama eve 'dam agra āsīt," "āpa eve 'dam agra āsur" ity-ādyāḥ.

çaṅkate :

na bhāve bhāva-yogaç cet, 119.

15

«nanv evaṃ kāryasya nityatve sati bhāva-rūpe kārye bhāva-yoga utpatti-yogo na sambhavati; asataḥ sattva evo 'tpatti-vyavahārād » iti ced ity arthaḥ.

pariharati :

nā, 'bhivvyakti-nibandhanāu vyavahārā-'vyavahārāu. 120.

20

kāryo-'tpatter vyavahārā-'vyavahārāu kāryā-'bhivvyakti-nimittakāu : abhivvyaktita utpatti-vyavahāro, 'bhivvyakty-abhāvāc co 'tpatti-vyavahārā-'bhāvaḥ; na tv asataḥ sattaye 'ty arthaḥ.

abhivvyaktiḥ ca na jñānaṃ, kiṃ tu vartamānā-'vasthā. kāraṇa-vyāpāro 'pi kāryasya vartamāna-lakṣaṇa-pariṇāmam eva janayati. sataḥ ca kāryasya kāraṇa-vyāpārād abhivvyakti-mātraṃ loke 'pi dṛṣṭam; yathā çilā-madhya-stha-pratimāyā lāṅgika-vyāpāreṇā 'bhivvyakti-mātraṃ, tila-stha-tāilasya ca niṣpīḍanena dhānya-stha-taṇḍulasya cā 'vaghātene 'ti. tad uktaṃ Vāsiṣṭhe :

"suṣuptā-'vasthayā cakra-padma-rekhāḥ çilo-'dare

30

yathā sthitāç, eiter antas tathe 'yam jagad-āvalī" 'ti.

prakṛti-dvāreṇe 'ty arthaḥ.

«nanu bhavatū 'tpatteḥ prāk sato yathā-katham-cid utpattiḥ; nāças tv anādi-bhāvasya katham syād?» ity ākāṅkṣāyām āha :

nāçaḥ kāraṇa-layaḥ. 121.

35

līṇ çleṣaṇa ity Anuçāsanāl layaḥ sūkṣmatayā kāraṇeṣv avibhāgaḥ. sa evā 'tītā-'khyo nāça ity ucyata ity arthaḥ. anāgatā-'khyas tu layaḥ prāg-

abhāva ity ucyata iti ṣeṣaḥ. līna-kārya-vyaktes tu punar abhivyaktir nā
 'sti; pratyabhiññā-'dy-āpattyā Pātañjale nirākṛtatvāt; pareṣām ivā 'smākam
 apy anāgatā-'vasthāyāḥ prāg-abhāvā-'khyāyā abhivyakti-hetutvāc ce 'ti.
 « nanv atītam apy asti 'ty atra kim pramāṇam? na hy anāgata-sattāyām
 5 iva ṣṛuty-ādayo 'tīta-sattāyām api sphuṭam upalabhyanta » iti. māi 'vam!
 yogi-pratyakṣatvā-'nyathā-nupapattyā 'nāgatā-'tītayor ubhayor eva sattva-
 siddheḥ; pratyakṣa-sāmānye viśayasya hetutvāt; anyathā vartamānasyā 'pi
 pratyakṣeṇā 'siddhy-āpatteḥ. tasmād dhiyām āutsargika-prāmāṇyenā 'sati
 bādhake yogi-pratyakṣeṇā 'tītam apy asti 'ti sidhyati. yoginām atīta-
 10 'nāgata-pratyakṣe ca ṣṛuti-smṛti-'tīhāsā-'dikam pramāṇam Yogavārttike
 prapañcitam iti dik. tad evam abhivyakti-layābhyāṁ kāryāṇām utpatti-
 nāṣa-vyavahārāv uktāu.

« nanv abhivyaktir api pūrvam satī vā 'satī vā? ādye kāraṇa-vyāpārāt
 prāg api kāryasyā 'bhivyaktyā sva-kārya-janakatvā-'pattiḥ kāraṇa-vyāpāraḥ
 15 ca viphalah; antye cā 'bhivyaktāv eva sat-kārya-siddhānta-kṣatiḥ; asatyā
 evā 'bhivyakter abhivyakty-aṅgikārād » iti. atro 'cyate: kāraṇa-vyāpārāt
 prāk sarva-kāryāṇām sad-asattvā-'bhyupagamenā 'kta-vikalpā-'navakāṣāt;
 ghaṭa-vat tad-abhivyakter api vartamānā-'vasthāyā prāg-asattvena tad-
 asattā-nivṛtty-artham kāraṇa-vyāpārā-'pekṣaṇāt; anāgatā-'vasthāyā ca sat-
 20 kārya-siddhāntasyā 'kṣateḥ. « nanv ekadā sad-asattvayor virodha » iti cet,
 prakāra-bhedasyo 'ktatvāt. « nanv evam api prāg-abhāvā-'naṅgikāreṇa
 prāg-asattvam eva kāryāṇām durvacam » iti. māi 'vam! avasthānām eva
 parasparā-'bhāva-rūpatvād iti.

« nanu sat-kārya-siddhānta-rakṣā-'rtham abhivyakter apy abhivyaktir
 25 eṣṭavyā, tathā cā 'navasthe » 'ty āgaṅkyā 'ha:

pāramparyato 'nveṣaṇā, bijā-'ṅkura-vat. 122.

pāramparyataḥ paramparā-rūpeṇāi 'vā 'bhivyakter anudhāvanam kar-
 tavyam: bijā-'ṅkura-vat prāmāṇikatvena cā 'syā adoṣatvād ity arthaḥ.
 bijā-'ṅkurābhyām cā 'trā 'yam eva viṣeṣo, yad bijā-'ṅkura-sthale kramika-
 30 paramparayā 'navasthā, 'bhivyaktāu cāi 'ka-kālīna-paramparaye 'ti. prā-
 māṇikatvam tu tulyam eve 'ti. sarva-kāryāṇām svarūpato nityatvam
 avasthābhir vināṣitvam ce 'ti Pātañjala-bhāṣye vadadbhir Vyāsa-devāir apī
 'yam anavasthā prāmāṇikatvena svīkrte 'ti.

atra ca bijā-'ṅkura-dṛṣṭānto loka-dṛṣṭyo 'panyastaḥ; vastutas tu janma-
 35 karmā-'di-vad ity atrāi 'va tātparyam. tena bijā-'ṅkura-pravāhasyā 'di-
 sargā-'vadhikatvenā 'navasthā-virahe 'pi na kṣatiḥ. ādi-sarge hi vṛkṣam
 vināi 'va bījam utpadyate Hiraṇyagarbha-saṅkalpena tac-charīrā-'dibhya
 iti ṣṛuti-smṛtyoḥ prasiddham

“yathā hi pādapo mūla-skandha-ṣākhā-di-samīyutah
ādi-bījāt prabhavati, bījāny anyāni vāi tata”

iti Viṣṇupurāṇā-di-vākyāir iti.

vastutas tv anavasthā 'pi nā 'stī 'ty āha :

utpatti-vad vā 'doṣaḥ. 123.

5

yathā ghaṭo-'tpatter utpattiḥ svarūpam eva vāiṣeṣikā-'dibhir asad-
utpāda-vādidibhir iṣyate lāghavāt, tathāi 'vā 'smābhir ghaṭā-'bhivvyakter apy
abhivvyaktiḥ svarūpam evāi 'ṣṭavyā lāghavāt. ata utpattāv ivā 'bhivvyaktāv
api nā 'navasthā-doṣa ity arthaḥ. «athāi 'vam abhivvyakter abhivvyakty-
anaṅgikāre kāraṇa-vyāpārāt prāk tasyāḥ sattvā-'nupapattyā sat-kārya- 10
vāda-kṣatir» iti cen, na; asmin pakṣe sata evā 'bhivvyaktir ity eva sat-
kārya-siddhānta ity ācayāt. abhivvyakteḥ cā 'bhivvyakty-abhāvena tasyāḥ
prāg-asattve 'pi nā 'sat-kārya-vādatvā-'pattiḥ. «nanv evam mahad-ādīnām
eva prāg-asattvam iṣyatām kim abhivvyakty-ākhyā-'vasthā-kalpanene?» 'ti
cen, na; “tad dhe 'dam tarhy avyākṛtam āsīd” ity-ādi-ṣrutibhir avyaktā- 15
'vasthayā satām eva kāryāṇām abhivvyakti-siddheḥ. «tathā 'py abhivvyakteḥ
prāg-abhāvā-'di-svīkāra-'pattir» iti cen, na; tiṣṇām anāgatā-'dy-avasthānām
anyo-'nyasyā 'bhāva-rūpatayo 'ktatvāt; tādrṣā-'bhāva-nivṛtīyāi 'va ca kāra-
ṇa-vyāpāra-sāphalyā-'di-sambhavāt. ayam eva hi sat-kārya-vādinām asat- 20
kārya-vādidibhyo viṣeṣo, yat tāir ucyamānāu prāgabhāva-dhvaṅsāu sat-
kārya-vādidibhiḥ kāryasyā 'nāgatā-'tītā-'vasthe bhāva-rūpe procyete, varta-
mānatā-'khyā cā 'bhivvyakty-avasthā ghaṭād vyatirikte 'ṣyate, ghaṭā-'der
avasthā-traya-vattvā-'nubhavād iti. anyat tu sarvaṁ samānam; ato nā 'sty
asmāsv adhika-ṣaṅkā-'vakāṣa iti dik.

“kārya-darṣanāt tad-upalabdher” iti sūtreṇa kāryeṇa mūla-kāraṇam 25
anumeyam ity uktam. tatra kiyat-paryantaṁ kāryam ity avadhārayitum
sarva-kāryāṇām sādharṇyam āha :

hetumad anityam avyāpi sakriyam anekam ācṛitaṁ liṅgam. 124.

kāraṇā-'numāpakatvāl laya-gamanād vā 'tra liṅgaṁ kārya-jātam; na
tu mahat-tattva-mātram atra vivakṣitam; hetumattvā-'dīnām akhila-kārya- 30
sādhāraṇyāt.

“hetumad anityam avyāpi sakriyam anekam ācṛitaṁ liṅgam
sāvayavam para-tantraṁ vyaktaṁ, viparītaṁ avyaktaṁ”

iti Kārikāyām apy etad eva vyaktā-'khyāṁ sarvaṁ kāryam eva liṅgam ity
uktam. tathā ca tal liṅgaṁ hetumattvā-'di-dharmakam iti vākyā-'rthaḥ. 35
tatra hetumattvaṁ kāraṇavattvam; anityatvaṁ vināṣitā; pradhānasya yā
vyāpitā pūrvoktā, tad-vāiparītyam avyāpitvam; sakriyatvam adhyavasāyā-

'di-rūpa-niyata-kārya-kāritvam. pradhānasya tu sarva-kriyā-sādhāranyena
kāraṇatvān na kāryāi-'kadeṣa-mātra-kāritvam. na ca kriyā karmāi 'va
vaktuṃ śakyate; prakṛti-kṣobhāt sṛṣṭi-ḥraṇena prakṛter api karmavattayā
'tra sakriyatvā-'patter iti. anekatvaṃ sarga-bhedena bhinnatvaṃ, sarga-
5 dvayā-'sādhāranyam iti yāvat; na punaḥ sajātīyā-'neka-vyaktikatvam;
prakṛtāv ativyāpteh; prakṛter api sattvā-'dy-aneka-rūpatvāt, "sattvā-'dīnām
a-tad-dharmatvaṃ, tad-rūpatvād" ity āgāmi-sūtrād iti. ācṛitatvaṃ cā
'vayaveṣv iti.

kārya-kāraṇayor bhede hetumattvā-'di sidhyatī 'ty atah kāraṇā-'tirik-
10 ta-kārya-siddhāu pramāṇāny āha :

**āñjasyād abhedato vā guṇa-sāmānyā-'des tat-siddhiḥ, pradhāna-
vyapadeṣād vā. 125.**

tat-siddhir, liṅgā-'khyā-kāryasya kāraṇā-'tīrekataḥ siddhiḥ, kva-cid
āñjasyāt pratyakṣata evā 'nāyāsenā bhavati; yathā sthāulyā-'dīnā dhar-
15 meṇa tantv-ādibhyaḥ paṭādīnām. kva-cic ca guṇa-sāmānyā-'der abhedato
guṇa-sāmānyā-'dy-ātmakatvena liṅgenā 'numānena bhavati; yathā 'dhy-
avasāyā-'di-guṇā-'tmakatva-rūpeṇa kāraṇa-vāidharmyeṇa mahad-ādīnām;
yathā ca mahā-prthivītvā-'di-sāmānyā-'tmakatā-rūpeṇa tanmātra-vāidhar-
myeṇa prthivy-ādīnām. kva-cit tv ādi-ḥabda-grhītena karmā-'dy-ātmakatā-
20 vāidharmyeṇa; yathā sthīrā-'vayavebhyo 'tiriktasya cañcalā-'vayavinaḥ.

tathā pradhāna-vyapadeṣāt pradhāna-ḥruter api kāraṇā-'tirikta-kārya-
siddhir bhavati; pradhīyate 'smin hi kārya-jātam iti pradhānam ucyate.
tac ca kārya-kāraṇayor bheda-'bhedaū vinā na ghaṭate; atyantā-'bhede
svasyā 'dhāratvā-'sambhavād ity arthaḥ.

25 kāryāṇāṃ sādharmya-rūpaṃ lakṣaṇaṃ kāraṇā-'tirikta-kāryeṣu pramā-
ṇaṃ ca sūtrābhyāṃ darśitam. idānīṃ kārya-sadharmakatayā kāraṇā-
'numānyā kārya-kāraṇayor api sādharmyam pradarśayati :

triguṇā-'cetanatvā-'di dvayoḥ. 126.

dvayoḥ kārya-kāraṇayor eva triguṇatvā-'di-sādharmyam ity arthaḥ.
30 ādi-ḥabda-grāhyāḥ ca Kārikāyām uktāḥ :

"triguṇam aviveki viśayaḥ sāmānyam acetanaṃ prasava-dharmi
vyaktaṃ, tathā pradhānaṃ, tad-viparītas tathā ca pumān" iti.

trayaḥ sattvā-'di-dravya-rūpā guṇā atra santī 'ti triguṇam. tatra mahad-
ādiṣu kāraṇa-rūpeṇa sattvā-'dīnām avasthānaṃ, guṇa-traya-samūha-rūpeṇa
35 tu pradhāne sattvā-'dīnām avasthānaṃ vane vṛkṣavad evā 'vagantavyam.
athavā sattvā-'di-ḥabdena sukha-duḥkha-mohānām api vacanāt kārya-kāra-
ṇayos triguṇatvaṃ samāñjasam iti. aviveki-viśayo 'jñāir eva dṛṣyam,
bhogyam iti yāvat; aviveki ca viśayaḥ ce 'ti tac-chede tv avivekitvaṃ

sambhūya-kāritvaṃ, viṣayatvaṃ tu bhogyatvaṃ eva. sāmānyāṃ sarva-puruṣa-sādhāraṇam, puruṣa-bhede 'py abhinnaṃ iti yāvat; prasava-dharmi pariṇāmi; vyaktāṃ kāryam; pradhānaṃ kāraṇam ity arthaḥ.

kārya-kāraṇayor anyo-'nya-vāidharmyam api Kārikayā darśitam :

“hetumad anityam avyāpi sakriyam anekam ācṛitāṃ liṅgam
sāvayavam para-tantraṃ vyaktāṃ, viparītaṃ avyaktam ” iti.

5

atrāi 'katvaṃ sarga-bhede 'py abhinnaṃ. ataḥ prakṛter aneka-vyakti-katve 'pi nāi 'katva-kṣatīḥ.

“mahāntāṃ ca samāvṛtya pradhānaṃ samavasthitam;
anantasya na tasyā 'ntaḥ saṃkhyānaṃ cā 'pi vidyata ”

10

iti Viṣṇupurāṇenā 'saṃkhyeyatā-vacanāt tu pradhānasya vyakti-bahutva-siddhir iti.

pradhānā-'khyānāṃ jagat-kāraṇa-guṇānāṃ anyo-'nya-vivekāya teṣāṃ avāntaram api vāidharmyāṃ siddhāntayati; vividha-jagat-kāraṇatvo-'papattaye ca; na hy eka-rūpāt kāraṇād vicitra-kāryāṇi sambhavanti 'ti:

15

prīty-aprīti-viśādā-'dyāir guṇānāṃ anyo-'nyāṃ vāidharmyam.
127.

guṇānāṃ sattvā-'di-dravya-trayāṇāṃ anyo-'nyāṃ sukha-duḥkhā-'dyāir vāidharmyāṃ, kāryeṣu tad-darśanād ity arthaḥ. sukhā-'dikaṃ ca ghaṭā-'der api rūpā-'di-vad eva dharmo, 'ntaḥkaraṇo-'pādānatvād anya-kāryāṇāṃ 20 ity uktam. atrā 'di-ṣaḍba-grāhyāḥ Pañcaçikḥā-'cāryāir uktā, yathā: sat-tvaṃ nāma prasāda-lāghavā-'bhiṣvaṅga-prīti-titikṣā-santoṣā-'di-rūpā-'nanta-bhedāṃ, samāsataḥ sukhā-'tmakam; evaṃ rajo 'pi ṣoka-'di-nānā-bhedāṃ, samāsato duḥkhā-'tmakam; evaṃ tamo 'pi nidrā-'di-nānā-bhedāṃ, samāsato mohā-'tmakam iti.

25

atra prīty-ādīnāṃ guṇa-dharmatva-vacanād āgāmi-sūtre ca laghutvā-'der vakṣyamānatvāt sattvā-'dīnāṃ dravyatvaṃ siddham. sukhā-'dy-ātma-katā tu guṇānāṃ, manasaḥ saṃkalpā-'tmakatā-vad, dharma-dharmy-abhedād evo 'papadyate; na tu vāiṣeṣiko-'ktāḥ sukhā-'daya eva sattvā-'di-guṇā iti. 30 sattvā-'di-trayam api pratyekaṃ vyakti-bhedād anantaṃ; anyathā hi vibhu-mātratve guṇa-vimarda-vāicitryāt kārya-vāicitryam iti siddhānto no 'papadyate, vimarde 'vāntara-bhedā-'sambhavāt.

guṇānāṃ sattvā-'dīnāṃ ekāika-vyakti-mātratve vṛddhi-hrāsā-'dikaṃ no 'papadyeta; tathā paricchinnatve ca tat-samūha-rūpasya pradhānasya paricchinnatvā-'pattyā ṣṛuti-smṛti-siddham ekadā 'saṃkhya-brahmaṇḍā-'di- 35 kaṃ no 'papadyeta. ato 'saṃkhyatve guṇānāṃ tritva-saṃkhyo-'papāda-nāya vivekā-'dy-arthaṃ ca teṣāṃ sādharma-vāidharmye pratipādayati :

laghv-ādi-dharmāḥ sādharmyaṃ vāidharmyaṃ ca guṇānām.
128.

ayam arthaḥ: laghv-ādī 'ti bhāva-pradhāno nirdeṣaḥ. laghutvā-'di-
dharmeṇa sarvāsāṃ sattva-vyaktīnāṃ sādharmyaṃ vāidharmyaṃ ca rajas-
5 tamobhyāṃ. tathā ca prthivī-vyaktīnāṃ prthivītvē 'va sattva-vyaktīnāṃ
ekajātīyatayāi 'katā, sajātīyo-'paṣṭambhā-'dinā vṛddhi-hrāsā-'dikaṃ ca yuk-
tam ity ācāyaḥ. evaṃ cañcalatvā-'di-dharmeṇa sarvāsāṃ rajo-vyaktīnāṃ
sādharmyaṃ sattva-tamobhyāṃ ca vāidharmyam. ṣeṣam pūrva-vat. evaṃ
gurutvā-'di-dharmeṇa sarvāsāṃ tamo-vyaktīnāṃ sādharmyaṃ sattva-rajo-
10 bhyāṃ vāidharmyam. ṣeṣam pūrva-vad iti. vāidharmyasya prāg evo
'ktatayā 'tra punar-vāidharmya-kathanāṃ sampātā-'yātam. — atra < vāi-
dharmyaṃ ve > 'ti pāṭhaḥ prāmāдика eve 'ti.

atra sūtre sattvā-'dīnāṃ kāraṇa-dravyāṇām pratyekam aneka-vyakti-
katvaṃ siddham; anyathā laghutvā-'dīnāṃ sādharmyatvā-'nupapatteḥ,
15 samānānāṃ dharmasyāi 'va sādharmyatvāt. na ca «kārya-sattvā-'dīnāṃ
anekatayā laghutvā-'dikaṃ sādharmyaṃ syād» iti vācyaṃ; triguṇā-'tma-
katvena ghaṭā-'dīnāṃ api kārya-sattvā-'di-rūpatayā laghutvā-'dīnāṃ sattvā-
'di-sādharmyatvā-'nupapatteḥ. tasmāt kāraṇa-guṇānām eva 'tra sādhar-
yā-'dikam ucyata iti. sattvā-'dīnāṃ laghutvā-'dikaṃ co 'ktaṃ Kārikayā:

20 “sattvaṃ laghu prakāṣakam iṣṭam, upaṣṭambhakaṃ calaṃ ca rajaḥ,
guru varaṇakam eva tamaḥ; pradīpa-vac cā 'rthato vṛttir” iti.

arthataḥ puruṣārtha-nimittāt.

«nanv evaṃ mūla-kāraṇasya paricchinā-sāṃkhya-vyaktikatve vāiṣe-
ṣika-matād atra ko viṣeṣa?» iti cet, kāraṇa-dravyasya ṣabda-sparṣā-'di-rāhit-
25 yaṃ eva,

“ṣabda-sparṣa-vihīnaṃ tad rūpā-'dibhir asamīyutam,
triguṇaṃ taj jagad-yonir an-ādi-prabhavā-'pyayam”

iti Viṣṇupurāṇā-'dibhyaḥ. etac ca Pātañjale 'smābhiḥ prapañcitam.

«nanu mahad-ādīnāṃ svarūpataḥ siddhāv api teṣāṃ pratyakṣeṇo
30 'tpatty-adarṣanāt kāryatve nā 'sti pramāṇaṃ, yena teṣāṃ hetumattvaṃ sād-
dharmyaṃ syāt.» tatrā 'ha:

ubhayā-'nyatvāt kāryatvam mahad-āder, ghaṭā-'di-vat. 129.

mahad-ādi-pañca-bhūtā-'ntaṃ vivādā-'spadaṃ tāvaṃ na puruṣo, bhogya-
tvāt; nā 'pi prakṛtir, mokṣā-'nyathā-'nupapattyā vināṣitvāt. ataḥ prakṛti-
35 puruṣa-bhinnaṃ tad-bhinnavāc ca kāryaṃ ghaṭā-'di-vad ity arthaḥ.

«nanu vikāra-ṣakti-dāhā-'dināi 'va mokṣā-'dy-upapatter vināṣitvam
api teṣāṃ asiddham» ity ācāṅkāyāṃ kāryatve hetv-antarāṅya āha:

parimāṇāt. 130.

paricchinnatvād dāiṣikā-'bhāva-pratīyogitā-'vacchedaka-jātimattvād ity arthaḥ. tena guṇa-vyaktīnām kiyatīnām paricchinnatve 'pi na tatra vy-abhicāraḥ.

kim ca :

5

samanvayāt. 131.

upavāsā-'dinā kṣīṇam hi buddhy-ādi-tattvam annā-'dibhiḥ samanva-yena samanugatena punar upacīyate. ataḥ samanvayāt kāryatvam un-nīyata ity arthaḥ. nityasya hi niravayavatayā 'vayavā-'nupraveṣa-rūpaḥ samanvayo na ghaṭata iti. samanvaye ca ṣrutīḥ pramāṇam manaḥ pra-krṭya: "evam te, sāumya, ṣoḍaśānām kalānām ekā kalā 'tiṣṭhā 'bhūt; sā 'nneno 'pasamāhitā prājavālīd" iti, Yoga-sūtram ca: "jāty-antara-pariṇāmāḥ prakṛty-āpūrād" iti.

kim ca :

çaktitaç ce 'ti. 132.

15

karaṇataç ce 'ty arthaḥ. puruṣasya yat karaṇam, tat kāryam, cakṣur-ādi-vad iti bhāvaḥ. puruṣe sākṣād viṣayā-'rpakatvam prakṛter nā 'stī 'ti prakṛtir na karaṇam iti. ato mahat-tattvasya karaṇatayā kāryatve siddhe sutarām anyeṣāṃ api kāryatvam. — iti-çabdaç ca hetu-varga-samāpti-sūcanā-'rthaḥ.

20

yadi ca mahad-ādi-madhye kincid akāryam svīkriyate, tadā 'pi tad eva prakṛtiḥ puruṣo ve 'ti siddham naḥ samīhitam. prakṛti-puruṣau pra-sādhya pariṇāmitvā-'pariṇāmitvābhyām vivektavyāv ity atrāi 'vā 'smākam tātpariyād ity āha:

tad-dhāne prakṛtiḥ puruṣo vā. 133.

25

tad-dhāne kāryatva-hāne yadi pariṇāmī, tadā prakṛtiḥ; yadi vā 'pari-nāmī bhoktā, tadā puruṣa ity arthaḥ.

«nanu nityam apy ubhaya-bhinnam syāt?» tatrā 'ha:

tayor anyatve tucchatvam. 134.

akāryasya prakṛti-puruṣa-bhinnatve tucchatvam ṣaṣa-ṣṛṅgā-'di-vat, pra-māṇā-'bhāvāt; akāryam hi karaṇatayā vā bhoktṛtayā vā sidhyati, nā 'nyathe 'ty arthaḥ.

tad evam mahad-ādiṣu kāryatvam prasādhya sāmpratam tāiḥ prakṛty-anumāne 'nuktaṃ viṣeṣam āha:

kāryāt karaṇā-'numānam, tat-sāhityāt. 135.

35

kāryān mahat-tattvā-'der līṅgāt sāmānyato dṛṣṭam karaṇā-'numānam yad uktaṃ, tat tāṣṭhaya-nivṛttaye tat-sāhityāt kārya-sāhityenāi 'va kartav-

yaṃ, “sad eva, sūmye, ’dam agra āsīt,” “tama eve ’dam agra āsīd” ity-
ādi-ṣṛuty-anusārāt. tad yathā: mahad-ādikaṃ svo-’pahita-triguṇā-’tmaka-
vastū-’pādānakam; kāryatvāt; ṣilā-madhya-stha-pratimā-vat tālā-’di-vac ce
’ty arthaḥ. atrā ’nukūla-tarkaḥ prāg eva darṣitaḥ.

5 tasyāḥ prakṛteḥ kāryād vāidharṃyaṃ vivekā-’rtham āha :

avyaktaṃ triguṇāl liṅgāt. 136.

abhivyaktāt triguṇān mahat-tattvād api mūla-kāraṇam avyaktaṃ sūk-
ṣmam; mahat-tattvasya hi sukhā-’dir guṇaḥ sāksāt kriyate, prakṛteḥ ca
guṇo ’pi na sāksāt kriyata iti pradhānam paramā-’vyaktaṃ, mahat-tattvaṃ
10 tu tad-apekṣayā vyaktaṃ ity arthaḥ.

«nanu parama-sūkṣmaṃ cet, tarhi tasyā ’palāpa evo ’cita?» ity ākāṅ-
kṣāyāṃ pūrvoktaṃ smārayati :

tat-kāryatas tat-siddher nā ’palāpaḥ. 137.

sugamam.

15 prakṛty-anumāna-gatā viṣeṣā vistarato vicāritāḥ; itaḥ param adhyāya-
samāpti-paryantam puruṣā-’numāna-gatā viṣeṣā vicāryāḥ. tatra kaṇicanā
’dāu viṣeṣam āha :

sāmānyena vivādā-’bhāvād dharma-van na sādhanam. 138.

yatra vastuni sāmānyato vivādo nā ’sti, na tasya svarūpataḥ sādhanam
20 apekṣyate, dharmasye ’ve ’ty arthaḥ. ayam bhāvaḥ: yathā prakṛteḥ sā-
mānyenā ’pi sādhanam apekṣitaṃ, dharmīṇy api vivādāt, nāi ’vam puru-
ṣasya sādhanam apekṣitaṃ; cetanā-’palāpe jagad-āndhya-prasaṅgato bhok-
tary aham-padārthe sāmānyato bāuddhānāṃ apy avivādāt. dharma iva,
dharmo hi sāmānyato bāuddhāir api svikriyate tapta-ṣilā-’rohaṇā-’diṣu
25 dharmatvā-’bhyupagamāt. ataḥ puruṣe viveka-nityatvā-’di-sādhana-mātram
anumānaṃ kāryam iti.

“sāmhata-parārthatvāt puruṣasye ” ’ty-ukta-sūtreṇā ’pi vivekā-’numā-
nam evā ’bhipretam, na tu tatra puruṣasya sarvathāi ’vā ’pratyakṣatvam
abhipretam iti. tatra cā ’dāu viveka-pratijñā-sūtram :

30 **ṣarīrā-’di-vyatiriktaḥ pumān. 139.**

ṣarīrā-’di-prakṛty-antaṃ yac catur-viṅcati-tattvā-’tmakaṃ vastu, tato
’tiriktaḥ pumān bhokte ’ty arthaḥ. bhoktṛtvam ca draṣṭṛtvam iti.

atra hetūn āha sūtrāiḥ :

sāmhata-parārthatvāt. 140.

35 yataḥ sarvaṃ sāmhataṃ prakṛty-ādikaṃ parārtham bhavati, ṣayyā-’di-
vat. ato ’sāmhataḥ sāmhata-dehā-’dibhyaḥ paraḥ puruṣaḥ sidhyatī ’ty

arthaḥ. ayaṁ ca hetuḥ “sainhata-parārthatvāt puruṣasye” ’ty atra vyākhyātaḥ. uktasyā ’pi hetoḥ punar-upanyāso hetu-varga-saṅkalanā-rthaḥ.

kim ca :

triguṇā-di-viparyayāt. 141.

sukha-duḥkha-mohā-tmakatvā-di-vāiparītyād ity arthaḥ. ṣarīrā-dīnām 5
hi yaḥ sukhā-dy-ātmakatvaṁ dharmāḥ, sa sukhā-di-bhoktari na sambhava-
vati; svayaṁ sukhā-di-grahane karma-karṭṭ-virodhāt; dharmi-puraskāre-
ṇai ’va sukhā-dy-anubhavād iti. «nanu buddhi-vṛtti-pratibimbitaṁ sva-
sukhā-dikam puruṣeṇa gr̥hyatām, sva-vad» iti cen, na; evaṁ sati buddher
eva sukhā-di-kalpanāu-cityāt puruṣa-gata-sukhā-der buddhāu pratibimba- 10
kalpane gāuravāt. <akam sukhī duḥkhī mūdha> ity-ādi-pratyayās tu na
puruṣe sukhā-di-sādhakāḥ; tat-svāmitvenā ’py upapatteḥ; buddheḥ sukhā-
di-mattvenā ’py upapatteḥ ca. lāukikyām hy aham-buddhāv avaḥyam
buddhir api viṣayaḥ; mithyājñāna-vāsanā-di-rūpa-doṣā-nuvṛtteḥ; tat-prati-
bimba-kalpanāyām ca gāuravād iti. 15

ādi-ṣabdena cā ’tra “triguṇam aviveki viṣaya” iti Kāriko-ktā-viveki-
tvā-dayo gr̥hyāḥ; tathā rūpā-dayaḥ ṣarīrā-di-dharmā gr̥hyāḥ.

kim ca :

adhiṣṭhānāc ce ’ti. 142.

bhoktur adhiṣṭhārtvāc cā dhiṣṭheyebhyaḥ prakṛty-antebhyo ’tiriktate 20
’ty arthaḥ. adhiṣṭhānaṁ hi bhoktuḥ saṁyogaḥ; sa ca prakṛty-ādīnām
bhoga-hetu-pariṇāmeṣu kāraṇam, “bhoktur adhiṣṭhānād bhogā-yatana-
nirmāṇam” iti vakṣyamāṇa-sūtrāt. saṁyogaḥ ca bhede saty eva bhavati
’ti bhāvaḥ. — iti-ṣabdo hetu-samāptāu.

uktā-numāne ’nukūla-tarkam pradarṣayati sūtrābhyām :

25

bhokṭṛ-bhāvāt. 143.

yadi hi ṣarīrā-di-svarūpa eva bhoktā syāt, tadā bhokṭṛtvam eva
vyāhanyeta; karma-karṭṭ-virodhāt; svasya sāksāt sva-bhokṭṛtvā-nupa-
patter ity arthaḥ. anupapattiḥ ca pūrvam eva vyākhyātā. atra sūtre
puruṣasya bhogaḥ svīkṛta iti smartavyam; aparīṇāminaḥ ca puruṣasya 30
bhogaḥ “cid-avasāno bhoga” ity atra vyākhyātaḥ.

kim ca :

kāivalyā-rtham pravṛtteḥ ca. 144.

ṣarīrā-dikam eva ced bhokṭṛ syāt, tadā bhoktuḥ kāivalyā-rtham
duḥkhā-tyanto-chedā-rtham kasyā-pi pravṛttir no ’papadyeta; ṣarīrā- 35
dīnām vināṣitvāt; prakṛteḥ ca dharmi-grāhaka-mānena duḥkha-svābhāvya-

siddhyā kāivalyā-'sambhavāt; na hi svabhāvasyā 'tyanto-'chedo ghaṭata ity arthaḥ.

atra <kāivalyā-'rtham prakṛter> iti sūtra-pāṭhaḥ prāmādikatvād upek-
ṣaṇīyaḥ;

- 5 “saṃghāta-parārthatvāt triguṇā-'di-viparyayād adhiṣṭhānāt
puruṣo 'sti bhoktṛ-bhāvāt kāivalyā-'rtham pravṛtteḥ ce ”

'ti Kārikātaḥ <kāivalyā-'rtham pravṛtteḥ ce> 'ti pāṭhāt; arthā-'saṃgateḥ
ce 'ti.

- catur-viṃśati-tattvā-'tiriktatayā puruṣaḥ sādhitāḥ; idānīm puruṣa-gato
10 viṣeṣo viveka-sphuṭi-karaṇāyā 'numīyate:

jaḍa-prakāṣā-'yogāt prakāṣaḥ. 145.

vaiṣeṣikā āhuḥ: «prāg aprakāṣa-rūpasya jaḍasyā 'tmano manaḥ-
saṃyogāj jñānā-'khyāḥ prakāṣo jāyata » iti. tan na; loke jaḍasyā 'prakā-
ṣasya loṣṭā-'deḥ prakāṣo-'tpatty-adarṣanena tad-ayogāt. ataḥ sūryā-'di-vat
15 prakāṣa-svarūpa eva puruṣa ity arthaḥ. tathā ca smṛtiḥ:

“yathā prakāṣa-tamasoḥ sambandho no 'papadyate,
tadvad āikyam na sambaddham prapañca-paramātmanor ” iti.
“yathā dīpaḥ prakāṣā-'tmā, hrasvo vā yadi vā mahān,
jñānā-'tmānam tathā vidyāt puruṣam sarva-jantuṣv ” iti ca.

- 20 prakāṣatvam ca tejaḥ-sattva-cāitanyeṣv anugatam akhaṇḍo-'pādhir anugata-
vyavahārād iti.

«nanu prakāṣa-svarūpatve 'pi tejo-vad dharma-dharmi-bhāvo 'sti na
vā?» tatrā 'ha:

nirguṇatvān na cid-dharmā. 146.

- 25 sugamam. puruṣasya prakāṣa-rūpatve siddhe tat-sambandha-mātreṇā
'nya-vyavahāro-'papattāu prakāṣā-'tmaka-dharma-kalpanā-gāuravam ity api
bodhyam. tejaś ca prakāṣā-'khyā-rūpa-viṣeṣā-'grāhe 'pi sparṣa-puraskā-
reṇa grahāt prakāṣa-tejasor bhedaḥ sidhyati; ātmanas tu jñānā-'khyā-pra-
kāṣā-'grāha-kāle grahaṇam nā 'stī 'ty ato lāghavād dharma-dharmi-bhāva-
30 ḥ cūnyam prakāṣa-rūpam evā 'tma-dravyam kalpyate. tasya ca na guṇatvam;
saṃyogā-'di-inattvāt; anāḥṛitatvāc ce 'ti. tathā ca smaryate:

“jñānam nāi 'vā 'tmano dharmo, na guṇo vā katham-ena;
jñāna-svarūpa evā 'tmā nityaḥ pūrṇaḥ sadā ḥiva ” iti.

- «nanu nirguṇatva eva kā yuktir?» iti ced, ucyate: puruṣasye 'cchā-
35 'dyās tāvan nityā na sambhavanti, janyatā-pratyakṣāt. janya-guṇā-'ṅgikāre
pariṇāmitvā-'pattiḥ. tathā co 'bhayor eva prakṛti-puruṣayoḥ pariṇāma-
hetutva-kalpane gāuravam; āndhya-pariṇāmeṇa kadā-cid ajñatvasyā 'pattyā

jñāne-'cchā-'di-gocara-samṇayā-'pattiḥ ca. tathā jaḍa-prakāṣā-'yogasyo 'kta-tvād api na nityasyā 'nitya-jñāna-sambhava iti. icchā-'dikam anvaya-vy-atirekābhyām manasy eva lāghavāt sidhyati; manaḥ-samīyogasyā 'tmanaḥ co 'bhayos tad-dhetutve gāuravāt. guṇa-ṣabdaḥ ca viṣeṣa-guṇa-vācī 'ty uktam eva. ata ātmā nirguṇaḥ.

5

api ca ye tārīkikā ātmanaḥ kartṛtvam icchanti, teṣāṃ mokṣā-'nupapat-tiḥ; < ahaṃ karte > 'ti buddher eva Gītā-'diṣv adṛṣṭo-'tpatti-hetutayo 'ktatvāt; tasyāḥ ca tan-mate mithyā-jñānatvā-'bhāvena tattva-jñāna-nivartyatvā-'sam-bhavāt. ataḥ ṣrutya-ukta-mokṣā-'nupapattyā 'tmano 'kartṛtvam asmābhir iṣyate. akartṛtvāc cā 'drṣṭa-sukhā-'dy-abhāvaḥ. tataḥ ca manasaḥ kṛty-10 ādi-hetutve kalpanīye lāghavād antar-dṛṣya-guṇatvā-'vacchedenāi 'tat kalpyate. ata ātmā nirguṇa iti.

yathoktasya ca parama-sūkṣmasyā 'tmanaḥ svarūpaṃ Vāsiṣṭhe karā-'malaka-vat proktaṃ vivieya pratipāditam, yathā:

“asambhavati sarvatra dig-bhūmy-ākāṣa-rūpiṇi
prakāṣye yādṛṣaṃ rūpaṃ prakāṣasyā 'malam bhavet,
tri-jagat tvam ahaṃ ce 'ti dṛṣye 'sattām upāgate
draṣṭuḥ syāt kevalī-bhāvas tādṛṣo vimalā-'tmana” iti.

15

« nanv < ahaṃ jñānāmī > 'ti dharma-dharmi-bhāvā-'nubhavāt puruṣasya cid-dharmakatvaṃ sidhyati; gāuravasya prāmāṇikatvenā 'doṣatvād » iti. 20
tatrā 'ha :

ṣrutya siddhasya nā 'palāpas, tat-pratyakṣa-bādhāt. 147.

bhaved evaṃ, yadi kevala-tarkeṇā 'smābhir nirguṇatvā-'cid-dharmatvā-'dikam prasādhya; kim tu ṣrutya 'pi. ataḥ ṣrutya siddhasya nirguṇa-tvā-'der nā 'palāpaḥ sambhavati; tat-pratyakṣasya guṇā-'di-pratyakṣasya 25 ṣrutyaī 'va bādhāt; < ahaṃ gāura > ity-ādi-pratyakṣa-vad ity arthaḥ. anyathā hi < gāuro 'ham > iti pratyakṣa-balena dehā-'tiriktā-'tma-sādhikā api yuktayo bādhitāḥ syur iti jītaṃ nāstikāiḥ.

nirguṇatve ca ṣrutayaḥ “sākṣī cetā kevalo nirguṇaḥ ce” 'ty-ādyāḥ; cin-mātratve tu ṣrutayo “kartā cāitanyāṃ cin-mātraṃ sac, cid-eka-raso 30 hy ayam ātme” 'ty-ādyā iti. sarvajñatvā-'di-ṣrutayas tu < rāhoḥ ṣira > iti-val lāukika-vikalpā-'nuvāda-mātrāḥ; vidhi-niṣedha-ṣruti-madhye niṣedha-ṣruter eva balavattvāt; “athā 'ta ādeḥ: ne 'ti ne 'ti; na hy etasmād iti ne 'ty anyat param astī” 'ti ṣruteḥ. kim cā 'jñānām < ahaṃ jñānāmī > 'ti pratyaye pramātva-kalpanāyām eva gāuravam; anādy-avidyā-doṣasyā 35 'nuvartamānatayā bhramatvasyāi 'vāu 'tsargikatvāt. ato bhrama-ṣatā-'ntahpātītenā 'prāmāṇya-ṣaṅkā-'skanditatvāc cāi 'tat-pratyakṣa-bādhane lāghava-tarkā-'dy-anugṛhītam anumānam api samartham iti. « nanv ātmano nitya-jñāna-svarūpatve kīdrṣaṃ lāghavam » iti ced, ucyate: nāiyāyikā-

'dibhir antaḥkaraṇaṃ vyavasāyā-'nuvyavasāyāu tad-āṣṛayaḥ ce 'ti catvāraḥ padārthāḥ kalpyante; asmābhis tv antaḥkaraṇaṃ, vyavasāya-sthānīyā ca tad-vṛttir, anantā-'nuvyavasāya-sthānīyaḥ ca nityāi-'ka-jñāna-rūpa ātme 'ti trayaḥ padārthāḥ kalpyanta iti.

- 5 «nanu yadi prakāṣa-rūpa evā 'tmā, tadā suṣupty-ādy-avasthā-bhedas tasya no 'papadyate; sadā prakāṣā-'napāyād » iti. tatrā 'ha:

suṣupty-ādyā-sākṣitvam. 148.

suṣupty-ādyasyā 'vasthā-trayasya buddhi-niṣṭhasya sākṣitvam eva pūnśi 'ty arthaḥ. tad uktam:

- 10 “jāgrat svapnaḥ suṣuptaṃ ca guṇato buddhi-vṛttayaḥ;
tāsām vilakṣaṇo jīvaḥ sākṣitvena vyavasthita ” iti.

tāsām buddhi-vṛttinām sākṣitvena tad-vilakṣaṇo jāgrad-ādy-avasthā-rahito nirṇīta ity arthaḥ.

- tatra jāgran nāmā 'vasthe 'ndriya-dvārā buddher viṣayā-'kāraḥ pari-
15 ṇāmaḥ; svapnā-'vasthā ca saṃskāra-mātra-janyas tādṛgaḥ pariṇāmāḥ;
suṣupty-avasthā ca dvidvidhā 'rdha-samagra-laya-bhedena. tatrā 'rdha-laye
viṣayā-'kāra vṛttir na bhavati, kiṃ tu sva-gata-sukha-duḥkha-mohā-'kārai
'va buddhi-vṛttir bhavati; anyatho 'tthitasya <sukham aham asvāpsam> ity-
ādi-rūpa-suṣupti-kālīna-sukhā-'di-smaraṇā-'nupapatteḥ. tad uktam Vyāsa-
20 sūtreṇa: “mugdhe 'rdha-sampattiḥ pariṣeṣād ” iti. samagra-laye tu bud-
dher vṛtti-sāmānyā-'bhāvo maraṇā-'dāv iva bhavati; anyathā “samādhi-
suṣupti-mokṣeṣu brahma-rūpate ” 'ty āgāmi-sūtrā-'nupapatter iti. sā ca
samagra-suṣuptir vṛtty-abhāva-rūpe 'ti puruṣas tat-sākṣi na bhavati; puru-
ṣasya vṛtti-mātra-sākṣitvāt; anyathā saṃskārā-'der api buddhi-dharmasya
25 sākṣi-bhāṣyatā-'pattēḥ. suṣupty-ādi-sākṣitvaṃ tu tādṛga-buddhi-vṛttinām
sva-pratibimbātmanām prakāṣaṇam iti vakṣyāmaḥ. ato jñānā-'rtham puru-
ṣasya na pariṇāmā-'pekṣe 'ti. «syād etat. suṣupte yadi sukha-duḥkhā-'di-
gocarā buddhi-vṛttir iṣyate, tarhi jāgrad-ādāv apy akhila-vṛttinām vṛtti-
grāhyatva-svīkāra eva yukta iti vyarthā tat-sākṣi-puruṣa-kalpanā sva-
30 gocara-vṛttitvenāi 'va sva-vyavahāra-hetutāyāḥ sāmānyataḥ suvacatvād »
iti. māi 'vam! niyamena vṛtti-gocara-vṛtti-kalpane 'navasthā-'pattir
gāuravaṃ ca syāt. kiṃ cā <'ham sukhī> 'ty-ādi-vṛttiṣu sukhā-'dīnām
viṣeṣanatayā nirvikalpakaṃ taj-jñānam ādāv apekṣate. tatra cā 'nanta-
nirvikalpaka-vṛtty-apekṣayā lāghavena nityam ekam evā 'tma-svarūpaṃ
35 jñānaṃ kalpyate. <aham sukhī> 'ty-ādi-viṣiṣṭa-jñānā-'rtham buddhi-vṛtter
eva tādṛgā-'kāratvam; puruṣe vṛtti-sārūpya-mātra-svīkāreṇa vṛtty-ākārā-
'tiriktā-'kāra-'nabhyupagamāt; svatantrā-'kāreṇa pariṇāmā-'patter iti.

athāi 'vam puruṣasya suṣupty-ādi-sākṣi-mātratvena puruṣai-'kyasyā
'py upapattāu sa kim eko 'neko ve 'ti saṃṣayaḥ. tatrā 'yam pūrva-pakṣaḥ:

«lāghava-tarka-sahakāreṇa balavatībhyo 'bheda-ṣrutibhya eka evā 'tmā
sidhyati; jāgrad-ādy-avasthā-rūpāṇām vāidharmyāṇām buddhi-dharmatvāt.
yady apy ekasyā 'tmanah sarva-buddhi-sākṣitvaṃ, tathā 'pi yasyā buddher
yā vṛttih, sāi 'va buddhis tad-vṛtti-viṣiṣṭatayā sākṣiṇaṃ gṛhṇāti <ghaṭam
jānāmī> 'ty-ādi-rūpāih. ata ekasyā buddher <ayaṃ ghaṭa> iti vṛttāu 5
satyām anya-buddhi-vṛtti-dvārā nā 'nubhavo <ghaṭam jānāmī> 'ti.» tatra
siddhāntam āha:

janmā-'di-vyavasthātaḥ puruṣa-bahutvam. 149.

punyaṇ svaṛge jāyate, pāpī narake, 'jño badhyate, jñānī mucyate
ity-ādeḥ ṣruti-smṛti-vyavasthāyā vibhāgasyā 'nyathā 'nupapattyā puruṣā 10
bahava ity arthaḥ. janma-maraṇe cā 'tra no 'tpatti-vināṣāu, puruṣa-niṣṭha-
tvā-'bhāvāt; kiṃ tv apūrva-dehe-'ndriyā-'di-saṃghāta-viṣeṣeṇa saṃyogaḥ
ca viyogaḥ ca bhoga-tad-abhāva-niyāmakāv iti. janmā-'di-vyavasthāyām
ca ṣrutih

“ajām ekām lohita-ṣukla-kṛṣṇām bahvīḥ prajāḥ sṛjamānām sarūpāḥ 15
ajo hy eko juṣamāṇo 'nuṣete, jahāty enām bhukta-bhogām ajo 'nyaḥ.”

“ye tad vidur, amṛtās te bhavanty, athe 'tare duḥkham evā 'piyanti”
'ty-ādir iti.

«nanu puruṣāi-'kye 'py upādhi-rūpā-'vacchedaka-bhedena janmā-'di-
vyavasthā bhavet.» tatrā 'ha: 20

**upādhi-bhede 'py ekasya nānā-yoga, ākāśasye 'va ghaṭā-'dibhiḥ.
150.**

upādhi-bhede 'py ekasyāi 'va puruṣasya nāno-'pādhi-yogo 'sty eva,
yathāi 'kasyāi 'vā 'kāśasya ghaṭa-kudya-'di-nānā-yogaḥ. ato 'vacchedaka-
bhedenāi 'kasyā 'tmana eva vividha-janma-maraṇā-'dy-āpattiḥ, kāya-vyūhā- 25
'dāv ive 'ti na sambhavati vyavasthāi 'kaḥ puruṣo jāyate, nā 'para ity-ādir
ity arthaḥ. na hy avacchedaka-bhedena kapi-saṃyoga-tad-abhāvavaty
ekasminn eva vṛkṣe vyavasthā ghaṭate: eko vṛkṣaḥ kapi-saṃyogī, anyaḥ
ca ne 'ti. kiṃ cāi 'ko-'pādhito muktasyā 'py ātma-pradeśasyo 'pādhy-anta-
rāih punar-bandhā-'pattyā bandha-mokṣā-'vyavasthā tad-avasthāi 'va; yathāi 30
'ka-ghaṭa-muktasyā 'kāśa-pradeśasyā 'nya-ghaṭa-yogād ghaṭā-'kāśā-'vyava-
sthā, tadvad iti. na ca «bandha-mokṣa-vyavasthā-ṣrutir api lāukika-bhra-
mā-'nuvāda-mātram» iti vācyam; mokṣasyā 'lāukikatvāt; mithyā-puru-
ṣārtha-pratipādanena ṣruteḥ pratārakatvā-'dy-āpatteḥ ca.

«nanu cāitanyāi-'kye 'pi tat-tad-upādhi-viṣiṣṭasyā 'tiriktatām abhyupa- 35
gama vyavastho 'papādanīyā?» tatrā 'ha:

upādhir bhidyate, na tu tadvān. 151.

upādhir eva nānā, na tu tadvān upādhi-viṣiṣṭo 'pi nānā 'bhyupeyaḥ;

ṣarīrā-'di-dharmāṇām ca brāhmaṇya-kṣatriyatvā-'dīnām āropitānām api vyavasthā 'sti ṣāstreṣu; yathā Viṣṇupurāṇe:

“yathāi 'kasmin ghaṭā-'kāṣe rajo-dhūmā-'dibhir vṛte
na ca sarve prayujyanta, evaṃ jīvāḥ sukhā-'dibhir” iti.

sā 'pi vyavasthāi 'kātmīye sati janmā-'di-vyavasthā-vad eva no 'pa- 5
padyata ity āha:

anya-dharmatve 'pi nā 'ropāt tat-siddhir, ekatvāt. 153.

anya-dharmatve 'pi dharmāṇām sukhā-'dīnām āropāt puruṣe vyavasthā na sidhyati; āropā-'dhiṣṭhāna-puruṣasyāi 'katvād ity arthaḥ. ākāṣyāi 'katve 'pi ghaṭā-'vacchinā-'kācānām ghaṭa-bhedena bhinnatayāu 'pādhika- 10
dharma-vyavasthā ghaṭate. ātmatva-jīvatvā-'dikāṃ tu no 'pādhy-avacchin-
nasya; upādhi-viyoge ghaṭā-'kāṣa-nāṣa-vat tan-nāṣena “na jīvo mriyata”
ity-ādi-ṣṛuti-virodha-prasaṅgāt; kiṃ tu kevala-cāitanyasye 'ti prāg evo
'ktam. imām bandha-mokṣā-'di-vyavasthā-'nupapattiṃ sūkṣmām abud-
dhvāi 'vā 'dhunikā vedānti-bruvā upādhi-bhedena bandha-mokṣa-vyava- 15
sthām āikātmye 'py āhuḥ. te 'py etena nirastāḥ. ye 'pi tad-ekadeśina
imām evā 'nupapattiṃ paṣyanta upādhi-gata-cit-pratibimbānām eva bandhā-
'dīny āhuḥ, te tv atī 'va bhrāntāḥ; uktād bhedā-'bhedā-'di-vikalpā-'sahatvā-
'di-doṣāt; “antaḥkaraṇasya tad-ujjvalitatvād” ity atro 'kta-doṣāc ca.

kiṃ ca Vedānta-sūtre kvā-'pi sarvā-'tmanām atyantāi-'kyāṃ no 'ktam 20
asti; praty-uta “bheda-vyapadeṣāc cā 'nyaḥ,” “adhikāṃ tu bheda-nirde-
ṣāt,” “aṅgo nānā-vyapadeṣād” ity-ādi-sūtrāir bheda uktaḥ. ata ādhuni-
kānām avaccheda-pratibimbā-'di-vādā apasiddhāntā eva; sva-ṣāstrā-'nukta-
saṃdigdhā-'rtheṣu samāna-tantra-siddhāntasyāi 'va siddhāntatvāc ce 'ty-
ādikam Brahma-mīmāṃsā-bhāṣye pratipāditam asmābhiḥ. 25

« nanv evam puruṣa-nānātve sati

“eka eva hi bhūtā-'tmā bhūte-bhūte vyavasthitaḥ;
ekadhā bahudhā cāi 'va dṛṣyate jala-candra-vat.”
“nityaḥ sarva-gato hy ātmā kūṣastho doṣa-varjitaḥ;
ekaḥ sa blidyate śaktyā māyayā, na svabhāvata ” 30

ity-ādyāḥ ṣṛuti-smṛtaya ātmāi-'katva-pratipādikā no 'papadyanta? » iti.
tatrā 'ha:

nā 'dvāita-ṣṛuti-virodho, jāti-paratvāt. 154.

ātmāi-'kya-ṣṛutīnām virodhas tu nā 'sti; tāsāṃ jāti-paratvāt. jātiḥ
sāmānyam eka-rūpatvaṃ, tatrāi 'vā 'dvāita-ṣṛutīnām tātparyāt; na tv 35
akhaṇḍatve, prayojanā-'bhāvād ity arthaḥ. jāti-ṣabdasya cāi 'karūpatā-
'rthakatvam uttara-sūtrāl labhyate.

yathā-ṣruta-jāti-ṣabdasyā 'dare "ātmā vā idam eka evā 'gra āsīt," "sad eva, sāumye, 'dam agra āsīd, ekam evā 'dvitīyam" ity-ādy-advāita-ṣrutya-upapādakatayāi 'va sūtraṃ vyākhyeyam.

jāti-paratvāt, vijātīya-dvāita-niṣedha-paratvād ity arthaḥ. tatrā 'dya-
5 vyākhyāyām ayam bhāvaḥ. ātmāi-'kya-ṣruti-smṛtiṣv ekā-'di-ṣabdhāḥ cid-
ekarūpatā-mātra-parāḥ, bheda-'di-ṣabdhāḥ ca vāidharmya-lakṣaṇa-bheda-
parāḥ;

"eka evā 'tmā mantavyo jāgrat-svapna-susuptiṣu;
sthāna-traya-vyatītasya punar janma na vidyata "

10 ity-ādi-vākyeṣv ekarūpā-'rthatvā-'vaçyakatvāt; anyathā 'vasthā-traye 'py
ātmana ekatā-mātra-jñānena sthāna-traya-vyatīta-ṣabdo-'ktāyā avasthā-
trayā-'bhīmāna-nivṛtter asambhavāt; tathāi 'karūpatā-pratipādanenāi 'va
nikhilo-'pādhi-vivekena sarvā-'tmanām svarūpa-bodhana-sambhavāc ca. na
hy anyathā nirdharmakam ātma-svarūpaṃ viçiṣya Brahmanā 'pi ṣabdena
15 sāḁṣāt pratipādayitum çakyate; ṣabdhānām sāmānya-mātra-gocaratvāt.
ā-Brahma-stamba-paryanteṣv ātmana ekarūpatve tu pratipāдите tad-upa-
patty-arthaṃ çiṣyaḥ svayam eva tāvad viveçayati, yāvan nirviçeṣe ṣabdhā-
'gocare svarūpe paryavasyati 'ti. tataç ca niḥçeṣā-'bhīmāna-nivṛtṭyā kṛta-
kṛtyo bhavati. yadi punar advāita-vākyāny akhaṇḁatā-mātra-parāṇi syus,
20 tarhi tebhyo' nā 'bhīmāna-nivṛtṭiḥ sambhavati; ākāçe vividha-ṣabdhā-vad
akhaṇḁe 'py ātmani sukha-duḥkha-tad-abhāvā-'dīnām avacchedaka-bhedāir
upapatteḥ. ekaṣyāi 'va vākyasyā 'khaṇḁatvā-'vāidharmyo-'bhaya-paratve
ca vākyā-bhedo 'khaṇḁatā-paratva-kalpanāyām phalā-'bhāvaç ca; avāidhar-
mya-jñānād eva sarvā-'bhīmāna-nivṛtṭeḥ. ato 'dvāita-vākyāni nā 'khaṇḁatā-
25 parāṇi; nyāyā-'nugraheṇa balavatibhir bheda-grāhaka-ṣruti-smṛtibhir viro-
dhāc ca. kiṃ tv avāidharmya-lakṣaṇā-'bheda-parāṇy eva; sāmāya-bodhaka-
ṣruti-smṛtibhir eka-vākyatvāt; "sāmānyāt tv" iti Brahma-sūtrāc ce 'ti.
tatra sāmeye çrutayaḥ

30 "yatho 'dakaṃ çuddhe çuddham āsiktaṃ tādṛg eva bhavati,
evam muner vijānata ātmā bhavati, Gāutama,"

"nirañjanaḥ paramaṃ sāmāyam upāitī " 'ty-ādyāḥ; smṛtayaç ca

"jyotir ātmani nā 'nyatra; sarva-bhūteṣu tat samam,
svayaṃ ca çakyate draṣṭum su-samāhita-cetasā."

35 "yāvan ātmani bodhā-'tmā, tāvān ātmā parā-'tmani;
ya evaṃ satataṃ veda, jana-stho 'pi na muhyati "

'ty-ādyāḥ. ukta-ṣrutāu mokṣa-daçāyām api bheda-ghaṭita-sāmāya-vacanāt
svarūpa-bhedo 'py ātmanām astī 'ti siddham. avāidharmyā-'bheda-paratvaṃ
cā 'sman-mate "Viṣṇur ahaṃ, Çivo 'ham" ity-ādi-vākyānām mantavyam.
na tu "tat tvam asy," "aham brahmā 'smī " 'ty-ādi-vākyānām api; tatra

sāṃkhya-mate pralaya-kālīnasya pūrṇā-'tmana eva tad-ādi-padā-'rthatayā
<nitya-ṣuddha-muktas tvam asī> 'ty-ādi-yathā-ṣrutasya tādr̥ṣa-vākya-'rtha-
tvāt.

yadi tu sargā-'dy-utpanna-puruṣo Nārāyaṇā-'khyā eva tat-padā-'rthas,
tadā "tat tvam asī" 'ty-ādi-vākyaṇām apy avāidharmyā-'rthakatāi 'vā 'stu. 5

«nanu prayojanā-'bhāvān na bheda-paratvaṃ ṣrutīnām sambhavatī»
'ti cen, na; mokṣo-'papādanasyāi 'va prayojanatvāt; sṛṣṭi-saṃhārayoḥ
pravāha-rūpeṇā 'nucchedāt tasyāi 'kye mokṣā-'nupapatteḥ. «athāi 'vam
ātma-bhedasya loka-siddhatayā na tat-paratvaṃ ṣrutīnām ghaṭata» iti.
māi 'vam; lāghava-tarkeṇā 'kāṣa-vad ātmany ekatvasyā 'numānataḥ pra- 10
saktasya ṣruty-ādibhir niṣedhāt; sva-para-cāitanyayor bhedasya cā 'praty-
akṣatvāt; dehā-'diṣv evā 'nubhavāt. "ya etasminn udaram antaram kurute,
'tha tasya bhayam bhavati" 'ty-ādi-bheda-nindā tu vāidharmya-vibhāgā-
'nyatara-lakṣaṇa-bheda-pare 'ti.

«nanv evam uktānām pratibimbā-'vaccheda-ṣrutīnām kā gatiḥ?» iti 15
ced, ucyate: aneka-tejomayā-'ditya-maṇḍala-vad anekā-'tmamayam api cid-
āditya-maṇḍalam eka-rasam avibhaktam eka-piṇḍi-kṛtya tasya kiraṇa-vat
svā-'ṇṣa-bhūtāir asaṃkhya-puruṣair asaṃkhyo-'pādhiṣv asaṃkhya-vibhāga
eva pratibimbā-'di-dṛṣṭāntāiḥ pratipādyate, vibhāga-lakṣaṇā-'nyatvasya
vācā-'rambhaṇa-mātratvam bodhayitum, na punar akhaṇḍatvam; 20

"vāyur yathāi 'ko bhuvanam praviṣṭo rūpaṃ-rūpam pratirūpo babhūve"
'ty-ādi-sāṅga-dṛṣṭānta-ṣrutīnām nyāyā-'nugraheṇa balavattvād iti. tathā
ca smaryate:

"yasya sarvā-'tmakatve 'pi khaṇḍyate nāi 'ka-piṇḍate" 'ti.

Brahma-mīmāṃsāyāṃ tu nityā-'bhivyakte parame-'ṣvara-cāitanye 'nyeṣāṃ 25
laya-rūpā-'vibhāgeṇā 'py advāitam uktam "avibhāgo vacanād" iti sūtreṇe
'ti. adhikaṃ tu Brahma-mīmāṃsā-bhāṣye proktam asmābhir iti dik.

sūtrasya dvitīya-vyākhyāyāṃ tv ayam bhāvaḥ. pralaya-kāle puruṣa-
vijātiyaṃ sarvam evā 'sat; artha-kriyā-kāritvā-'bhāvāt. puruṣāṇām kūṭa-
sthatvenā 'rtha-kriyāi 'vā 'prasiddhe 'ti; ataḥ sarga-kāla iva pralaye 'pi 30
sattvam. atas tadā 'tmanām vijātiya-dvāita-rāhityam. tathā sarga-kāle
'pi kūṭasthatva-rūpa-pāramārthika-sattvaṃ, nā 'nyatre 'ti vijātiya-dvāita-
rāhityāt sarga-kālīnā-'dvāita-ṣrutayo 'py upapannā iti.

«nanv ātmana ekatva-vad eka-rūpatvam api nānā-rūpatā-'pratyakṣeṇa
viruddham; tat katham uktam "jāti-paratvād"»? iti. tatrā 'ha: 35

vidita-bandha-kāraṇasya dṛṣṭyā 'tad-rūpam. 155.

viditaṃ spaṣṭam bandha-kāraṇam aviveko yatra, tasya dṛṣṭyāi 'va
puruṣeṣv a-tadrūpaṃ rūpa-bheda ity arthaḥ. ato bhrānta-dṛṣṭyā na rūpa-
bheda-siddhir iti.

«nanu tathā 'py anupalambhād eka-rūpatvā-'bhāvaḥ setsyati.» tatrā 'ha :

nā 'ndhā-'drṣṭyā cakṣuṣmatām anupalambhaḥ. 156.

anupalambha evā 'siddhaḥ ; ajūāir adarṣane 'pi jūānibhir eka-rūpatva-
5 sya darṣanād ity arthaḥ.

advāita-ṣruty-anupapattiṃ samādhāyā 'khaṇḍā-'dvāite bādhakā-'ntaram āha :

Vāmadevā-'dir mukto, nā 'dvāitam. 157.

Vāmadevā-'dir mukto 'sti, tathā 'pī 'dānīm bandhaḥ svasminn anu-
10 bhava-siddhaḥ ; ato nā 'khaṇḍā-'tmā-'dvāitam ity arthaḥ.

“sa cā 'pi jāti-smaraṇā-'pta-bodhas tatrāi 'va janmany apavargam āpe”
'ty-ādi-vākya-ṣata-virodhaḥ ce 'ti ṣeṣaḥ. na cāi «'vam bandha-mokṣāv
upādher eve» 'ty avagantavyam ; ṣrutī-smṛtī-siddhānta-virodhāt ; <duḥ-
kham mā bhuñjīye> 'ti kāmanā-darṣanena puruṣa-mokṣasyāi 'va mokṣā-
15 'khyā-parama-puruṣārthatvāc ca ; upādher duḥkha-hānasya ca tādarthyaena
paramparayāi 'va puruṣārthatvāt, putrā-'di-vad iti.

yad apy ādhunikāir māyā-vādibhir ucyate : «advāita-ṣrutī-virodhād
bandha-mokṣa-ṣṛṣṭi-sainhārā-'di-ṣrutayo bādhyanta» iti, tad apy asat ; mok-
ṣā-'khyā-phalasyā 'pi ṣravaṇa-kāla evā 'bhāva-niṣcaye ṣravaṇo-'ttaram
20 mananā-'di-vidher ananuṣṭhāna-lakṣaṇā-'prāmānya-prasaṅgāt ; prapañcā-
'ntargatasya vedāntasyā 'py advāita-ṣrutyā bādhe vedāntā-'vagate 'py
advāite punaḥ sainṣayā-'patteḥ ca, svāpna-vākyaśya jāgratī bādhe tad-vākya-
'rthe punaḥ sainṣaya-vat. kiṃ ca “mithyā-buddhir nāstikate” 'ty Anuṣā-
sanād dharmā-'diṣu svāpa-van mithyā-'drṣṭayo bāuddha-prabhedā eva sām-
25 vṛtika-ṣabdena prapañcasyā 'vidyikatāyāḥ ca tāir abhyupagamād iti dik.

«nanu Vāmadevā-'der api parama-mokṣo na jāta ity abhyupeyam.»
tatrā 'ha :

anādāv adya yāvad abhāvād bhaviṣyad apy evam. 158.

anādāu kāle 'dya yāvac cen mokṣo na jātaḥ kasyā-'pi, tarhi bhaviṣyat-
30 kālo 'py evam mokṣa-ṣūnya eva syāt ; samyak-sāadhanā-'nuṣṭhānasyā 'viṣe-
ṣād ity arthaḥ.

tatra prayogam apy āha :

idānīm iva sarvatra nā 'tyanto-'cchedaḥ. 159.

sarvatra kāle bandhasyā 'tyanto-'cchedaḥ kasyā-'pi puṃso nā 'sti, var-
35 tanāna-kāla-vad ity anumānaṃ sambhaved ity arthaḥ.

puruṣāṇām yad eka-rūpatvam ekatva-pratipādaka-ṣruty-arthā-'vadhāri-
taṃ, tat kiṃ mokṣa-kāle kiṃ sarvadāi 've 'ty ākāṅkṣyām āha :

vyāvṛtto-'bhaya-rūpaḥ. 160.

sa ca puruṣo vyāvṛtto-'bhaya-rūpo, vyāvṛtto nivṛtto rūpa-bhedo yasmāt, tathe 'ty arthaḥ. ṣṛuti-smṛti-nyāyebhyaḥ sadāi 'ka-rūpatā-siddher iti ṣeṣaḥ. tad uktam :

“bahu-rūpa ivā 'bhāti māyayā bahu-rūpayā ;
ramamāṇo guṇeṣv asyā < mamā 'ham > iti badhyata ” iti,
“jagad-ākhyā-mahā-svapne svapnāt svapnā-'ntaraṃ vrajāt
rūpaṃ tyajati no ṣāntam brahma ṣāntatva-brūhitam ” iti ca.

5

« nanu sāksitvasyā 'nityatvāt puruṣāṇāṃ kathāṃ sadāi 'ka-rūpatvam ? »
tatrā 'ha :

10

sākṣāt-sambandhāt sāksitvam. 161.

puruṣasya yat sāksitvam uktaṃ, tat sākṣāt-sambandha-mātrāt ; na tu pariṇāmata ity arthaḥ. sākṣāt-sambandhena buddhi-mātra-sākṣitā 'vagam-yate “sākṣād draṣṭari samjñāyām ” iti sāksī-ṣabda-vyutpādanāt. sākṣād-draṣṭṛtvaṃ cā 'vyavadhānena draṣṭṛtvaṃ. puruṣe ca sākṣāt-sambandhaḥ 15
sva-buddhi-vṛtter eva bhavati ; ato buddher eva sāksī puruṣo, 'nyeṣāṃ tu draṣṭṛ-mātram iti ṣāstriyo vibhāgaḥ. jñāna-niyāmakaḥ cā 'rthā-'kāratā-sthānīyaḥ pratibimba-rūpa eva sambandho, na tu saṃyoga-mātram, atiprasaṅgād ity asakṛd āveditam. Viṣṇv-ādeḥ sarva-sāksitvaṃ tv indriyā-'divyavadhānā-'bhāva-mātreṇa gāṇam. .

20

akṣa-sambandhāt sāksitvam iti pāṭhe tv akṣam atra buddhiḥ, karatva-sāmānyāt. tasyā yathoktāt pratibimba-rūpāt sambandhād ity arthaḥ.

ubhaya-rūpatvā-'bhāva-siddhy-artham puruṣasyā 'parāu viṣeṣāv āha sūtrābhyām :

nitya-muktatvam. 162.

25

sadāi 'va puruṣasya duḥkhā-'khyā-bandha-ḡṇyatvam ; duḥkhā-'der buddhi-pariṇāmatvād ity arthaḥ. puruṣārthas tu duḥkha-bhoga-nivṛttih pratibimba-rūpa-duḥkha-nivṛttir ve 'ty uktam eva.

āudāsīnyam ce 'ti. 163.

āudāsīnyam akartṛtvaṃ. tena cā 'nye 'pi niṣkāmatvā-'daya upalak-
ṣaṇīyaḥ ; “kāmaḥ saṃkalpo vicikitsā ṣṛaddhā 'ṣṛaddhā dhṛtir adhṛtir hrīr
dhīr bhīr ity etat sarvam mana eve ” 'ti ṣṛuteh. — iti-ṣabdaḥ puruṣa-dharma-
pratipādana-samāptāu.

« nanv evaṃ prakṛti-puruṣayor anyo-'nyam vāidharmyeṇa viveke
siddhe puruṣasya kartṛtvaṃ buddher api ca jñātṛtvaṃ ṣṛuti-smṛtyor ucyā- 35
mānaṃ katham upapadyeyātām ? » tatrā 'ha :

uparāgāt kartṛtvam, cit sām̐nidhyāc—cit sām̐nidhyāt. 164.

atra yathā-yogyam anvayaḥ: puruṣasya yat kartṛtvam, tad buddhy-uparāgāt; buddheḥ ca yā cittā, sā puruṣa-sām̐nidhyāt; etad ubhayam na vāstavam ity artthaḥ. yathā 'gny-ayasoh parasparam saṃyoga-viṣeṣāt
5 paraspara-dharma-vyavahāra āupādhiko, yathā vā jala-sūryayoh saṃyogāt paraspara-dharmā-'ropas, tathāi 'va buddhi-puruṣayor iti bhāvaḥ. etac ca Kārikayā 'py uktam:

“tasmāt tat-saṃyogād acetanam cetanāvad iva liṅgam,
guṇa-kartṛtve ca tathā karte 'va bhavaty udāsīna” iti.

10 cit-sām̐nidhyād iti dvilḥ-pāṭho 'dhyāya-samāpti-sūcanā-'rthaḥ.

heya-hāne taylor hetū iti vyūhā yathā-kramam
catvāraḥ ḡāstra-mukhyā-'rthā adhyāye 'smiṃ prapañcitāḥ.

sāṃkṣipta-sāṃkhya-sūtrāṇām arthasyā 'tra prapañcanāt
ḡāstram yoga-vad eve 'dam Sāṃkhya-pravacanā-'bhidham.

15 iti Vijñānā-'cārya-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye viṣayā-
'dhyāyaḥ prathamāḥ.



ḡastrasya viṣayo nirūpitaḥ. sām̐pratam puruṣasyā 'pariṇāmitvo-'pa-
pādanāya prakṛtitaḥ sṛṣṭi-prakriyām ati-vistareṇa dvitīyā-'dhyāye vakṣyati.
tatrāi 'va pradhāna-kāryāṇām svarūpam vistarato vaktavyam, tebhyo 'pi
20 puruṣasyā 'tisphuṭa-vivekāya. ata eva

“vikāram prakṛtiṃ cāi 'va puruṣam ca sanātanam
yo yathāvad vijānāti, sa vitṣṇo vimucyata”

iti Mokṣadharmā-'diṣu trayāṇām eva jñeyatva-vacanam. tatrā 'dāv aceta-
nāyāḥ prakṛter niṣprayojana-sraṣṭṛtve muktasyā 'pi bandha-prasaṅga ity
25 āçayena jagat-sarjane prayojanam āha:

vimukta-mokṣā-'rtham svārtham vā pradhānasya. 1.

kartṛtvam iti pūrvā-'dhyāya-ḡeṣa-sūtrād anuṣajyate. svabhāvato duḥ-
kha-bandhād vimuktasya puruṣasya pratibimba-rūpa-duḥkha-mokṣā-'rtham
pratibimba-sambandhena duḥkha-mokṣā-'rtham vā pradhānasya jagat-kartṛ-
30 tvam; athavā svārtham, svasya pāramārthika-duḥkha-mokṣā-'rtham ity
artthaḥ. yady api mokṣa-vad bhogo 'pi sṛṣṭeḥ prayojanam, tathā 'pi
mukhyatvān mokṣa evo 'ktaḥ.

«nanu mokṣā-'rtham cet sṛṣṭis, tarhi sakṛt-sṛṣṭyāi 'va mokṣa-sambhave
punaḥ-punaḥ sṛṣṭir na syād?» iti. tatrā 'ha:

viraktasya tat-siddheḥ. 2.

nāi 'kadā sṛṣṭer mokṣaḥ, kiṃ tu bahuḃo janma-maraṇa-vyādhy-ādi-vividha-duḥkheṇa bhr̥gaṃ taptasya; tataḥ ca prakṛti-puruṣayor viveka-khyātyo 'tpanna-para-vāirāgyasyāi 'va mokṣo-'tpatti-siddher ity arthaḥ.

sakṛt-sṛṣṭyā vāirāgyā-'siddhāu hetum āha :

5

na ṣravaṇa-mātrāt tat-siddhir, anādi-vāsanāyā balavattvāt. 3.

ṣravaṇam api bahu-janma-kṛta-puṇyena bhavati. tatrā 'pi ṣravaṇa-mātrān na vāirāgya-siddhiḥ, kiṃ tu sāksāt-kārāt. sāksāt-kāraḥ ca jhaṭiti na bhavati; anādi-mithyā-vāsanāyā balavattvāt; kiṃ tu yoga-niṣṭhayā. yoge ca pratibandha-bāhulyam ity ato bahu-janmabhir eva vāirāgyam 10 mokṣaḥ ca kadā-cit kasya-cid eva sidhyatī 'ty arthaḥ.

sṛṣṭi-pravāhe hetv-antaram āha :

bahu-bhr̥tya-vad vā pratyekam. 4.

yathā gṛha-sthānām pratyekam bahavo bhartavyā bhavanti strī-putrā-'di-bhedena, evaṃ sattvā-'di-guṇānām api pratyekam asaṃkhya-puruṣā 15 vimocanīyā bhavanti. ataḥ kiyat-puruṣa-mokṣe 'pi puruṣā-'ntara-mocanā-'rtham sṛṣṭi-pravāho ghaṭate; puruṣānām ānantyād ity arthaḥ. tathā ca Yoga-sūtram : “kṛtā-'rtham prati naṣṭam apy anaṣṭam tad anya-sādhāraṇa-tvād” iti.

«nanu prakṛter eva sraṣṭṛtvaṃ katham ucyate; “tasmād vā etasmād 20 ātmana ākāṣaḥ sambhūta” iti ṣṛutyā puruṣasyā 'pi sraṣṭṛtva-siddher?» iti. tatrā 'ha :

prakṛti-vāstave ca puruṣasyā 'dhyāsa-siddhiḥ. 5.

prakṛtāu sraṣṭṛtvasya vastutve ca siddhe puruṣasya sraṣṭṛtvā-'dhyāsa eva ṣṛutiṣu sidhyati; upāsanāyām eva ṣṛutes tātparyāt; “ajām ekām” ity- 25 ādi-ṣṛuty-antareṇa prakṛteḥ sraṣṭṛtva-siddheḥ; puṃsām kūṭastha-cin-mā-tratā-bodhaka-ṣṛuty-antara-virodhāc ce 'ty arthaḥ. ayaṃ cā 'dhyāsa upa-cāra-rūpo loke siddha evā 'sti. yathā sva-ṣaktiṣu yodheṣu vartamānāu jaya-parājayāu rājany upacaryete, tathā sva-ṣaktāu prakṛtāu vartamānaṃ sraṣṭṛtvā-'dikam ṣaktimatsu puruṣeṣū 'pacaryate, ṣakti-ṣaktimad-abhedāt. 30 tad uktam Kāurme :

“ṣakti-ṣaktimator bhedaṃ paṇyanti paramā-'rthataḥ,
abhedam cā 'nupaṇyanti yoginas tattva-cintakā” iti.

bhedam anyo-'nyā-'bhāvam abhedam cā 'vibhāga-rūpam prakṛty-ādi-tattvo-'pāsakāḥ paṇyanti 'ty arthaḥ. tayoḥ co 'dāharaṇam “athā 'ta ādeḃo : ne 35 'ti ne 'tī” 'ty-ādi-ṣṛutiḥ, “ātmāi 've 'dam sarvam” ity-ādi-ṣṛutiḥ ce 'ti bhāvaḥ.

«nanv evam prakṛtāv api sraṣṭṛvaṃ vāstavam iti kuto 'vadhṛtam ;
srṣṭeḥ svapnā-'di-tulyatāyā api ṣṛavanād? » iti. tatrā 'ha :

kāryatas tat-siddheḥ. 6.

kāryāṇām artha-kriyā-kāritayā vāstavatvena kāryata eva dharmi-grā-
5 haka-pramāṇena prakṛter vāstava-sraṣṭṛva-siddher ity arthaḥ. svapnā-'di-
tulyatā-ṣrutayas tv anityatā-rūpā-'sattvā-'ñca-mātre puruṣā-'dhyastatvā-'ñce
vā bodhyāḥ; anyathā srṣṭi-pratipādaka-ṣruti-virodhāt; svapna-padārthānām
api manaḥ-pariṇāmatvenā 'tyantā-'sattā-virahāc ce 'ti.

«nanu prakṛteḥ svārthatva-pakṣe mukta-puruṣam praty api sā pra-
10 varteta.» tatrā 'ha :

cetano-'ddeṣān niyamaḥ, kaṇṭaka-mokṣa-vat. 7.

citī saṃjñāna iti vyutpattiyā cetano 'trā 'bhijñāḥ. — yathāi 'kam eva
kaṇṭakam yaç cetano 'bhijñas tasmād eva mucyate, tam praty eva duḥkhā-
'tmakam na bhavaty, anyān prati tu bhavaty eva, tathā prakṛtir api cetanād
15 abhijñāt kṛtā-'rthād eva mucyate, tam praty eva duḥkhā-'tmikā na bhavaty,
anyān anabhijñān prati tu duḥkhā-'tmikā bhavaty eve 'ti niyamo vyavasthe
'ty arthaḥ. etena svabhāvato baddhāyā api prakṛteḥ sva-mokṣo ghaṭata
ity ato na mukta-puruṣam prati pravartata iti.

«nanu puruṣe sraṣṭṛvam adhyasta-mātram iti yad uktam, tan na
20 yuktam; prakṛti-saṃyogena puruṣasyā 'pi mahad-ādi-pariṇāmāu-'cityāt.
drṣṭo hi pṛthivy-ādi-yogena kāṣṭhā-'deḥ pṛthivy-ādi-sadrṣaḥ pariṇāma » iti.
tatrā 'ha :

anya-yoge 'pi tat-siddhir nā 'ñjasyenā, 'yo-dāha-vat. 8.

prakṛti-yoge 'pi puruṣasya na sraṣṭṛva-siddhir āñjasyena sāksāt.
25 tatra drṣṭānto 'yo-dāha-vat; yathā 'yaso na dagdhṛtvam sāksād asti, kim
tu sva-saṃyuktā-'gni-dvārakam adhyastam eve 'ty arthaḥ. ukta-drṣṭānte
tū 'bhayoḥ pariṇāmaḥ pratyakṣa-siddhatvād iṣyate, saṃdigdha-sthale tv
ekasyāi 'va pariṇāmeno 'papattāv ubhayoḥ pariṇāma-kalpane gāuravam;
anyathā japā-saṃyogāt sphaṭikasya rāga-pariṇāmā-'patter iti.

30 srṣṭeḥ phalam mokṣa iti prāg uktam; idāṇīm srṣṭer mukhyaṃ nimitta-
kāraṇam āha :

rāga-virāgayor yogaḥ srṣṭiḥ. 9.

rāge srṣṭir, vāirāgye ca yogaḥ, svarūpe 'vasthānam, muktir iti yāvat,
athavā citta-vṛtti-nirodha ity arthaḥ. tathā cā 'nvaya-vyatiṛekābhyaṃ
35 rāgaḥ srṣṭi-kāraṇam ity āçayaḥ. tathā ca ṣrutir api Brahmā-'di-rūpām
vividha-karma-gatim uktvā 'ha: “iti nu kāmayaṃāno, 'thā 'kāmayaṃāno,

yo 'kāmo niṣkāma āpta-kāma ātma-kāmo, na tasya prāṇa utkrāmantī" 'ti. rāga-vairāgye api prakṛti-dharmāḥ eva.

itaḥ param sṛṣṭi-prakriyām vaktum ārabhate :

mahad-ādi-krameṇa pañca-bhūtānām. 10.

sṛṣṭir iti pūrva-sūtrād anuvartate. yady apy "etasmād ātmana ākāṣaḥ 5 sambhūta" ity-ādi-ṣrutāv ādāv eva pañca-bhūtānām sṛṣṭiḥ ḡrūyate, tathā 'pi mahad-ādi-krameṇai 'va pañca-bhūtānām sṛṣṭir iṣṭe 'ty arthaḥ. teja-ādi-sṛṣṭi-ṣrutāu gagana-vāyu-sṛṣṭer āpūraṇa-vad ukta-ṣrutāv apy ādāu mahad-ādi-sṛṣṭiḥ pūraṇiye 'ti bhāvaḥ. atra ca pramāṇam ghaṭa-sṛṣṭi-vad antaḥkaraṇa-'tiriktā-'khila-sṛṣṭer antaḥkaraṇa-vṛtti-pūrvakatvā-'numānam. 10 kim ca

"etasmāj jāyate prāṇo manaḥ sarve-'ndriyāṇi ca

khaṁ vāyur jyotir āpaḥ ca pṛthivī viśvasya dhārīṇi "

'ti ṣrutya-antara-stha-pāṭha-kramā-'nurodhena "sa prāṇam asṛjāt, prāṇāc chraddhām khaṁ vāyur" ity-ādi-ṣrutya-antareṇa ca pañca-bhūta-sṛṣṭeḥ 15 prāṇ mahad-ādi-sṛṣṭir avadhāryata iti. prāṇaḥ cā 'ntaḥkaraṇasya vṛtti-bheda iti vakṣyati; ato 'syām ṣrutāu prāṇa eva mahat tattvam iti. tathā Vedānta-sūtram api mahad-ādi-krameṇai 'va sṛṣṭim vakti: "antarā vijñāna-manasī krameṇa tal-liṅgād" iti; sad-ākāṣayor madhye buddhi-manasī utpadyete iti krameṇa 'ty arthaḥ. manasī cā 'haṁkārasya praveṣa iti. 20

prakṛter eva sraṣṭṛtvaṁ sva-mokṣā-'rtham, tasyā nityatvāt; mahad-ādīnām tu sva-sva-vikāra-sraṣṭṛtvaṁ na sva-mokṣā-'rtham, anityatvād iti viṣeṣam āha :

ātmā-'rthatvāt sṛṣṭer nāi 'śām ātmā-'rtha ārambhaḥ. 11.

eśām mahad-ādīnām sraṣṭṛtvasyā 'tmā-'rthatvāt puruṣa-mokṣā-'rtha- 25 tvān na svārtha ārambhaḥ sraṣṭṛtvaṁ; vināṣitvena mokṣā-'yogād ity arthaḥ. para-mokṣā-'rthakatve cā 'vaḡyake puruṣa-mokṣā-'rthakatvam eva yuktam, na prakṛti-mokṣā-'rthakatvam; tasyāḥ puruṣa-guṇatvād iti.

khaṇḍa-dik-kālayoḥ sṛṣṭim āha :

dik-kālāv ākāṣā-'dibhyaḥ. 12.

30

nityāu yāu dik-kālāu, tāv ākāṣa-prakṛti-bhūtāu prakṛter guṇa-viṣeṣāv eva. ato dik-kālayor vibhutvo-'papattiḥ; "ākāṣa-vat sarva-gataḥ ca nitya" ity-ādi-ṣrutya-uktaṁ vibhutvaṁ cā 'kāṣasyo 'papannam. yāu tu khaṇḍa-dik-kālāu, tāu tu tat-tad-upādhi-saṁyogād ākāṣād utpadyete ity arthaḥ; ādi-ḡabdeno 'pādhi-grahaṇād iti. yady api tat-tad-upādhi-viḡṣṭā-'kāṣam 35 eva khaṇḍa-dik-kālāu, tathā 'pi viḡṣṭasyā 'tiriktatā-'bhyupagama-vādena vāiḡṣeṣika-naye ḡrotrasya kāryatā-vat tat-kāryatvam atro 'ktam.

idānīm “mahad-ādi-krameṇa” ’ty uktān svarūpato dharmataḥ ca krameṇa darśayati :

adhyavasāyo buddhiḥ. 13.

mahat-tattvasya paryāyo buddhir iti ; adhyavasāyaḥ ca niṣcayā-’khyas
5 tasyā sādharmaṇī vṛttir ity arthaḥ. abheda-nirdeśas tu dharma-dharmy-
abhedāt. asyāḥ ca buddher mahattvaṃ sve-’tara-sakala-kārya-vyāpakatvaṃ
mahāi-’ṣvaryaḥ ca mantavyam,

“savikārāt pradhānāt tu mahat tattvaṃ ajāyata,
mahān iti, yataḥ khyātir lokānām jāyate sade”

10 ’ti smṛteḥ. “asya mahato bhūtasya niḥśvasitam etad yad Rgveda” ity-
ādi-ṣṛuti-smṛtiṣu ca Hiraṇyagarbhe cetane ’pi mahān iti ṣabdo buddhy-
abhimānitvenāi ’va ; yathā pṛthivy-abhimāni-cetane pṛthivī-ṣabdā, tadvat.
evam eva Rudrā-’diṣv ahaṃkāra-’di-ṣabdo ’pi bodhyaḥ. prakṛty-abhimāni-
devatām ārabhya sarveṣāṃ eva bhūtā-’bhimāni-paryantānām devānām sva-
15 sva-buddhi-rūpāḥ ca pratiniyato-’pādhayo mahat-tattvasyāi ’vā ’niṣṭā iti.

mahat-tattvasyā ’parān api dharmān āha :

tat-kāryaṃ dharmā-’di. 14.

dharmajñāna-vāirāgyāi-’ṣvaryaṇy api buddhy-upādānakāni, nā ’haṃ-
kāra-’dy-upādānakāni ; buddher eva niratiṣaya-sattva-kāryatvād ity arthaḥ.

20 « nanv evaṃ katham nara-paṇḍita-ādi-gatānām buddhy-añṣānām adharma-
prābalyam upapadyatām ? » tatrā ’ha :

mahad uparāgād viparītam. 15.

tad eva mahān mahat tattvaṃ rajas-tamobhyām uparāgād viparītaṃ
kṣudram adharmā-’jñāna-’vāirāgyā-’nāiṣvarya-dharmakam api bhavati ’ty
25 arthaḥ. etena < sarva eva puruṣa īṣvarā > iti ṣṛuti-smṛti-pravādo ’py upa-
pāditāḥ ; sarvo-’pādhīnām svābhāvika-’ṣvaryaṇy rajas-tamobhyām evā
’varaṇād iti. « nanv evaṃ dharmā-’dy-avasthānā-’rtham buddher api nitya-
tvāt katham kāryate ? » ’ti cen, na ; prakṛty-añṣa-rūpe bījā-’vastha-mahat-
tattve sattva-viṣeṣe karma-vāsanā-’dīnām avasthānāt tasyāi ’va jñāna-
30 kāraṇā-’vasthāyām ānkura-vad utpatty-añṣikārāt. tathā cā ’kāṣa-vad eva
nityā-’nityo-’bhaya-rūpā buddhiḥ. yathā ca kāraṇā-’vasthā-’kāṣe prakṛti-
vyavahāra eva, nā ’kāṣa-vyavahāra, ākāṣa-liṅga-ṣabda-’bhāvād, evaṃ
kāraṇā-’vastha-buddhāv api prakṛti-vyavahāra eva, buddhi-liṅgā-’dhyava-
sāyā-’dy-abhāvād iti.

35 mahat-tattvaṃ lakṣayitvā tat-kāryaṃ ahaṃkāraṃ lakṣayati :

abhimāno ’haṃkāraḥ. 16.

ahaṃ-karoti ’ty ahaṃkāraḥ kumbha-kāra-vad antaḥkaraṇa-dravyam.

sa ca dharma-dharmy-abhedād abhimāna ity ukto 'sādhāraṇa-vṛttitā-sūcanāya. buddhyā niṣcita evā 'rthe 'haṃkāra-mamakārāu jāyete. ato vṛttyoḥ kārya-kāraṇa-bhāvā-'nusāreṇa vṛttimator api kārya-kāraṇa-bhāva unnīyata iti prāg evo 'ktam. antaḥkaraṇam ekam eva bijā-'ṅkura-mahā-vṛkṣā-'di-vad avasthā-traya-mātra-bhedāt kārya-kāraṇa-bhāvam āpadyata 5
iti ca prāg evo 'ktam. ata eva Vāyu-Mātsyayor

“mano mahān matir Brahmā pūr buddhiḥ khyātir iṣvara”

iti mano-buddhyor eka-paryāyatvam uktam iti.

kramā-'gatam ahaṃkārasya kāryam āha :

ekādaśa-pañca-tanmātram tat-kāryam. 17.

10

ekādaśe 'ndriyāṇi ṣabdhā-'di-pañca-tanmātram cā 'haṃkārasya kāryam ity arthaḥ. < mayā 'nene 'ndriyeṇe 'daṃ rūpā-'dikam bhoktavyam, idam eva sukha-sāadhanam > ity-ādy-abhimānād evā 'di-sargeṣv indriya-tad-viśayo-'tpattyā 'haṃkāra indriyā-'di-hetuḥ; loka bhogā-'bhimānīnāi 'va rāga-dvārā bhogo-'pakaraṇa-karaṇa-darśanāt; “rūpa-rāgād abhūc cakṣur” ity-ādinā 15
Mokṣadharṃe Hiranyagarbhasya rāgād eva samaṣṭi-cakṣur-ādy-utpattis-
māraṇāc ce 'ti bhāvāḥ. ataḥ ca bhūte-'ndriyayor madhye rāga-dharmakam mana evā 'dāv ahaṃkārad utpadyata iti viśeṣaḥ; tanmātrā-'dīnāṃ rāga-kāryatvād iti.

atrā 'pi viśeṣam āha :

20

sāttvikam ekādaśakam pravartate vāikṛtād ahaṃkārat. 18.

ekādaśānām pūraṇam ekādaśakam manaḥ ṣoḍaśā-'tma-gaṇa-madhye sāttvikam; atas tad-vāikṛtāt sāttvikā-'haṃkāraj jāyata ity arthaḥ. ataḥ ca rājasā-'haṃkārad daśe 'ndriyāṇi tāmasā-'haṃkāraḥ ca tanmātrāṇi 'ty avagantavyam; 25

“vāikārikas tāijasāḥ ca tāmasāḥ ce 'ty ahaṃ tridhā.

ahaṃ-tattvād vikurvāṇān mano vāikārikād abhūt,

vāikārikāḥ ca ye devā, arthā-'bhivyāñjanaṃ yataḥ;

tāijasād indriyāṇy eva jñāna-karma-mayāni ca;

tāmaso bhūta-sūkṣmā-'dir, yataḥ khaṇi, līṅgam ātmana” 30

ity-ādi-smṛtibhya eva nirṇayāt. ata eva Purāṇā-'dy-anusāreṇa Kārikāyām apy etad uktam :

“sāttvika ekādaśakaḥ pravartate vāikṛtād ahaṃkārat,

bhūtā-'des tanmātraḥ, sa tāmasas, tāijasād ubhayaṃ” iti.

tāijasā rājasāḥ; ubhayaṃ jñāna-karme-'ndriye.

35

«nanu “devatā-laya-ṣrutir” ity āgāmi-sūtre karaṇānām devān vak-
ṣyati; tat katham Kārikāyā 'pi devānām sāttvikā-'haṃkāra-kāryatvaṃ no

'ktam » iti. ucyate : samaṣṭi-cakṣur-ādi-ṣarīrīṇaḥ sūryā-'di-cetanā eva cak-
 ṣur-ādi-devatāḥ ṣrūyante ; ataḥ ca vyaṣṭi-karaṇānāṃ samaṣṭi-karaṇāni devate
 'ty eva paryavasyati. tathā ca vyaṣṭi-samaṣṭyor ekatā-ṣayenā 'tra ṣāstre
 devāḥ karaṇebhyo na prthaṇ nirdiṣyante. ataḥ samaṣṭi-'ndriyāṇi mano-
 5 'pekṣayā 'lpa-sattvatvena rājasā-'haṃkāra-kāryatvenāi 'va nirdiṣṭāni.
 smṛtiṣu ca vyaṣṭi-'ndriyā-'pekṣayā 'dhika-sattvatvena sāttvikā-'haṃkāra-
 kāryatayo 'ktāni 'ty avirodha ity avagantavyam. tad evam ahaṃkārasya
 trāividhyān mahato 'pi tat-kāraṇasya trāividhyam mantavyam ;

“sāttviko rājasaḥ cāi 'va tāmasaḥ ca tridhā mahān ”

10 iti smaraṇāt. trāividhyam cā 'nayo vyakti-bhedād aṅga-bhedād ve 'ty
 anyad etat.

ekādaṣe 'ndriyāṇi darṣayati :

karmendriya-buddhindriyāir āntaram ekādaṣakam. 19.

karmendriyāṇi vāk-pāṇi-pāda-pāyū-'pasthāni pañca, jñānendriyāṇi ca
 15 cakṣuḥ-śrotra-tvag-rasana-ghrāṇā-'khyāni pañca. etāir daṣabhiḥ sahā 'nta-
 ram mana ekādaṣakam ekādaṣe-'ndriyam ity arthaḥ. indrasya saṃghāte-
 'ṣvarasya karaṇam indriyam. tathā cā 'haṃkāra-kāryatve sati karaṇatvam
 indriyatvam iti.

indriyāṇām bhāutikatva-mataṃ nirākaroti :

20 āhaṃkārikatva-ṣruter na bhāutikāni. 20.

indriyāṇi 'ti ṣeṣaḥ. āhaṃkārikatve ca pramāṇa-bhūtā ṣrutih kāla-
 luptā 'py ācārya-vākyān Manv-ādy-akhila-smṛtibhyaḥ cā 'numīyate. pra-
 tyakṣā ṣrutir “ aham bahu syām ” ity-ādih. « nanv “ annamayam hi,
 sāumya, mana ” ity-ādir bhāutikatve 'pi ṣrutir astī » 'ti cen, na ; prakā-
 25 ṣakatva-sāmyenā 'ntaḥkaraṇo-'pādānatvasyāi 'vo 'citatayā 'haṃkārikatva-
 ṣruter eva mukhyatvāt ; bhūtānām api Hiranyagarbha-saṃkalpa-janyatayā
 'nnasya mano-janyatvāc ca. vyaṣṭi-mana-ādīnām bhūta-saṃśṛṣṭatayāi 'va
 tiṣṭhatām bhūtebhyo 'bhivyakti-mātreṇa tu bhāutika-ṣrutir gāuṇī 'ti.

« nanu tathā 'py āhaṃkārikatva-nirṇayo na ghaṭate ; “ asya puruṣasyā
 30 'gnim vāg apyeti, vātam prāṇaḥ, cakṣur ādityam ” ity-ādi-ṣrutau devatāsv
 indriyāṇām laya-kathanena devato-'pādānakatvasyā 'py avagamāt ; kāraṇa
 eva hi kāryasya laya » ity ācāṅkyā 'ha :

devatā-laya-ṣrutir nā 'rambhakasya. 21.

devatāsu yā laya-ṣrutih, sā nā 'rambhakasya nā 'rambhaka-ṣṣayinī
 35 'ty arthaḥ ; anārambhake 'pi bhū-tale jala-bindor laya-darṣanāt ; anāram-
 bhakeṣv api bhūteṣv ātmano laya-ṣravaṇāc ca. “ vijñāna-ghana evāi

'tebhyo bhūtebhyah samutthāya tāny evā 'nuvinaḥṣyatī' 'ty-ādi-ṣrutāv iti bhāvaḥ.

indriyā-'ntargatam mano nityam iti kecit. tat pariharati:

tad-utpatti-ṣruter vināṣa-darṣanāc ca. 22.

teṣāṃ sarveṣāṃ eve 'ndriyāṇāṃ utpattir asti;

5

“etasmā jāyate prāṇo manaḥ sarve-'ndriyāṇi ce”

'ty-ādi-ṣruteḥ; vṛddhā-'dy-avasthāsu cakṣur-ādīnām iva manaso 'py apa-
cayā-'dinā vināṣa-nirṇayāc ce 'ty arthaḥ. tathā co 'ktam:

“daṣakena nivartante manaḥ sarve-'ndriyāṇi ce” 'ti.

manaso nityatva-vacanāni ca prakṛty-ākhyā-bīja-parāṇi 'ti.

10

golaka-jātam eve 'ndriyam iti nāstika-matam apākaroti:

atīndriyam indriyam, bhrāntānām adhiṣṭhānam. 23.

indriyaṃ sarvam atīndriyaṃ, na tu pratyakṣam; bhrāntānām eva
tv adhiṣṭhānaṃ golakaṃ tādātmyene 'ndriyam ity arthaḥ. — adhiṣṭhānam
ity eva pāṭhaḥ.

15

ekam eve 'ndriyaṃ ṣakti-bhedād vilakṣaṇa-kārya-kārī 'ti matam
apākaroti:

ṣakti-bhede 'pi bheda-siddhāu nāi 'katvam. 24.

ekasyāi 've 'ndriyasya ṣakti-bheda-svīkāre 'pī 'ndriya-bhedaḥ sidhyati;
ṣaktīnām apī 'ndriyatvāt. ato nāi 'katvam indriyasye 'ty arthaḥ.

20

«nanv ekasmād ahaṃkāraṇ nānāvidhe-'ndriyo-'tpatti-kalpanāyāṃ
nyāya-virodhaḥ.» tatrā 'ha:

na kalpanā-virodhaḥ pramāṇa-dṛṣṭasya. 25.

sugamam.

ekasyāi 'va mukhye-'ndriyasya manaso 'nye daṣa ṣakti-bhedā ity āha: 25
ubhayā-'tmakam manaḥ. 26.

jñāna-karme-'ndriyā-'tmakam mana ity arthaḥ.

ubhayā-'tmakam ity asyā 'rthaiḥ svayaṃ vivṛṇoti:

guṇa-pariṇāma-bhedān nānātvam, avasthā-vat. 27.

yathāi 'ka eva naraḥ saṅga-vaṣān nānātvam bhajate, kāmī-saṅgāt 30
kāmuko, virakta-saṅgād virakto, 'nya-saṅgāc cā 'nya, evam mano 'pi cakṣur-
ādi-saṅgāc cakṣur-ādy-ekībhāvena darṣanā-'di-vṛtti-viṣiṣṭatayā nānā bhavati.
tatra hetur guṇe 'ty-ādi; guṇānām sattvā-'dīnām pariṇāma-bhedeṣu sām-
arthyaḥ ity arthaḥ. etac cā “'nyatra-manā abhūvaṃ, nā 'ḡrauṣam” ity-

ādi-ṣṛuti-siddhāc cakṣur-ādīnām manaḥ-saṃyogaṃ vinā vyāpārā-’kṣamatvād anumīyate.

jñāna-karme-’ndriyayor viśayam āha :

rūpā-’di-rasa-malā-’nta ubhayoḥ. 28.

5 anna-rasānām malaḥ puriṣā-’dih. tathā ca rūpa-rasa-gandha-sparṣa-
ṣabdā vaktavyā-’dātavya-gantavyā-’nandayitavyo-’tsraṣṭavyāḥ co ’bhayor
jñāna-karme-’ndriyayor daṣa viśayā ity arthaḥ. ānandayitavyaṃ co ’pa-
sthasyo ’pasthā-’ntaram ; upasthasya hy upasthā-’ntaraṃ viśaya iti.

yasye ’ndrasya yeno ’pakāreṇāi ’tānī ’ndriyāṇī ’ty ucyante, tad ubha-
10 yam āha :

draṣṭṛtvā-’dir ātmanaḥ, karaṇatvam indriyāṇām. 29.

draṣṭṛtvā-’di-pañcakam vaktṛtvā-’di-pañcakam saṃkalpayitṛtvam cā
’tmanaḥ puruṣasya ; darṣaṇā-’di-vṛttāu karaṇatvam tv indriyāṇām ity
arthaḥ. « nanu draṣṭṛtvā-’croṭṭṛtvā-’dikam kadā-cid anubhave paryavasānāt
15 puruṣasyā ’vikāriṇo ’pi ghaṭatām ; vaktṛtvā-’dikam tu kriyā-mātraṃ, tat
katham kūṭasthasya ghaṭatām ? » iti cen, na ; ayas-kānta-vat sāmīdhyā-
mātreṇa darṣaṇā-’di-vṛtti-kartṛtvasyāi ’vā ’tra draṣṭṛtvā-’di-ṣabdā-’rthatvāt.
yathā hi mahā-rājaḥ svayam avyāpriyamāṇo ’pi sāṃnyena karaṇena yoddhā
bhavaty, ājñā-mātreṇa prerakatvāt, tathā kūṭastho ’pi puruṣaḥ cakṣur-ādy-
20 akhila-karaṇāir draṣṭā vaktā saṃkalpayitā ce ’ty evam-ādir bhavati ; saṃ-
yogā-’khyā-sāmīdhyā-mātreṇāi ’va teṣāṃ prerakatvād, ayas-kānta-maṇi-
vad iti. kartṛtvam cā ’tra kāraka-cakra-prayokṛtvam, karaṇatvam tu
kriyā-hetu-vyāpāravattvam tat-sādhakatamatvam vā, kuṭhārā-’di-vat. yat
tu ṣāstreṣu puruṣe darṣaṇā-’di-kartṛtvam niṣidhyate, tad-anukūla-kṛtimat-
25 tvam tat tat-kriyāvattvam vā. tathā co ’ktam :

“ata ātmani kartṛtvam akartṛtvam ca saṃsthitam :

niricchatvād akartā ’sau, kartā sāmīdhi-mātrata ” iti.

ata eva kāraka-cakra-prayokṛtā-’cakter ātma-svarūpatayā draṣṭṛtvā-vaktṛ-
tvā-’dikam ātmano nityam iti ṣṛūyate “na draṣṭur drṣṭer viparilopo vidyate,
30 na vaktur vakter viparilopo vidyata ” ity-ādine ’ti. « nanu pramāṇa-
vibhāge pratyakṣā-’di-vṛttīnām eva karaṇatvam uktam ; atra katham indri-
yasyo ’cyata ? » iti cen, na ; atra darṣaṇā-’di-rūpāsu cakṣur-ādi-dvāraka-
buddhi-vṛttiṣv eve ’ndriyāṇām karaṇatva-vacanāt ; tatra ca puruṣa-niṣṭhe
bodhā-’khyā-phale vṛttīnām karaṇatvasyo ’ktatvād iti.

35 idānīm antaḥkaraṇa-trayasyā ’sādhāraṇa-vṛttīr āha :

trayāṇām svālakṣaṇyam. 30.

trayāṇām mahad-ahamkāra-manasām svālakṣaṇyam. svam-svam lak-

ṣaṇam asādhāraṇī vṛttir yeṣām iti madhyama-pada-lopī vighrahaḥ; tasya bhāvas tattvam ity arthaḥ.

loke ca mahato lakṣaṇam adhyavasāyā-'di-prakṛṣṭa-guṇavattvam; ahaṃkṛtasya cā 'tmany avidyamāna-guṇā-'ropaḥ; manasaḥ ce <'dam astv> ity aṅgikaraṇam iti. tathā ca buddher vṛttir adhyavasāyo, 'bhīmāno 5 'haṃkārasya, saṃkalpa-vikalpāu manasa ity āyātam. saṃkalpaḥ cikīrṣā, "saṃkalpaḥ karma mānasam" ity Anuṣāsanāt; vikalpaḥ ca saṃcāyo yogo-'kta-bhrama-viṣeṣo vā, na tu viṣiṣṭa-jñānam, tasya buddhi-vṛttitvād iti.

trayaṇām sādharmaṇīm vṛttim apy āha:

sāmānya-karaṇa-vṛttiḥ prāṇā-'dyā vāyavaḥ pañca. 31. 10

prāṇā-'di-rūpāḥ pañca vāyu-vat saṃcārād vāyavo ye prasiddhās, te sāmānyā sādharmaṇī karaṇasyā 'ntaḥkaraṇa-trayasya vṛttiḥ, pariṇāma-bhedā ity arthaḥ. tad etat Kārikayo 'ktam:

"svālakṣaṇyaṃ vṛttis trayasya, sāi 'śā bhavaty asāmānyā;
sāmānya-karaṇa-vṛttiḥ prāṇā-'dyā vāyavaḥ pañce" 'ti. 15

atra kaṇcit «prāṇā-'dyā vāyu-viṣeṣā eva, te cā 'ntaḥkaraṇa-vṛttyā jīvana-yoni-prayatna-rūpayā vyāpriyanta iti kṛtvā prāṇā-'dyāḥ karaṇa-vṛttir ity abheda-nirdeḥa» ity āha. tan na; "na vāyu-kriye, pṛthag-upadeḥād" iti Vedānta-sūtreṇa prāṇasya vāyutva-vāyu-pariṇāmatvayoḥ sphuṭam pratiśedhād atrā 'pi tad-eka-vākyatāu-'cityāt; mano-dharmasya kāmā-'deḥ 20 prāṇa-kṣobhakatayā sāmānādhikaraṇyeṇāi 'vāu 'cityāc ca. vāyu-prāṇayoḥ pṛthag-upadeḥa-grutayas tu:

"etasmā jāyate prāṇo manaḥ sarve-'ndriyāṇi ca
khaṃ vāyur jyotir āpaḥ ca pṛthivī viśvasya dhārīṇī"

'ty-ādyā iti. ata eva līṅga-ḥarīra-madhye prāṇānām agaṇane 'pi na nyū- 25 natā; buddher eva kriyā-śaktyā sūtrātma-prāṇā-'di-nāmakatvād iti.

antaḥkaraṇa-pariṇāme 'pi vāyu-tulya-saṃcāra-viṣeṣād vāyu-devatā-'dhiṣṭhitatvāc ca vāyu-vyavahāro-'papattir iti.

vāiṣeṣikāṇām ivā 'smākaṃ nā 'yam niyamo, yad indriya-vṛttiḥ krameṇāi 'va bhavati, nāi 'kade 'ty āha: 30

kramaḥ 'kramaḥ ce 'ndriya-vṛttiḥ. 32.

sugamam. jāti-sāṃkaryasyā 'smākam adoṣatvāt sāmagrī-samavadhāne saty anekāir apī 'ndriyāir ekadāi 'ka-vṛtty-utpādane bādhakaṃ nā 'stī 'ti bhāvaḥ.

indriya-vṛttinām vibhāgaḥ ca Kārikayā vyākhyātaḥ:

"ḡabdā-'diṣu pañcānām ālocana-mātram iṣyate vṛttiḥ;
vacanā-'dāna-viharaṇo-'tsargā-'nandāḥ ca pañcānām" iti. 35

ālocanaṃ ca pūrvā-'cāryāir vyākhyātam :

“asti hy ālocanaṃ jñānam prathamam nirvikalpakam ;
param punas tathā vastu-dharmāir jāty-ādibhis tathe ” 'ti.

param uttara-kālīnam ca punar vastu-dharmāir dravya-rūpa-dharmāis tathā
5 jāty-ādibhiḥ ca jñānam savikalpakaṃ tathā 'locanā-'khyam bhavati 'ty
arthah. tathā ca nirvikalpaka-savikalpaka-rūpaṃ dvividham apy āindri-
yakaṃ jñānam ālocana-samjñam iti labdham. kaṣcit tu «nirvikalpakaṃ
jñānam evā 'locanam indriya-janyaṃ ca bhavati, savikalpakaṃ tu mano-
mātra-janyaṃ » iti ṣlokā-rtham āha. tan na ; Yoga-bhāṣye Vyāsa-devāir
10 viṣṭa-jñānasyā 'py āindriyakatvasya vyavasthāpitatvāt ; indriyāir viṣṭa-
jñāne bādhakā-'bhāvāc ca. sama eva ca sūtrā-'rtham apy evaṃ vyācāṣṭe :
«bāhye-'ndriyam ārabhya buddhi-paryantasya vṛttir utsargataḥ krameṇa
bhavati kadācit tu vyāghrā-'di-darṣana-kāle bhaya-viṣeṣād vidyul-late 'va
sarva-karāṇeṣv ekadāi 'va vṛttir bhavati 'ty artha » iti. tad apy asat ;
15 asmin sūtra indriya-vṛttinām eva kramikā-'kramikatva-vacanāt. na
buddhy-ahaukāra-vṛttyoḥ prasaṅgo 'py asti. kiṃ cāi 'kadā 'neke-'ndriya-
vṛttāv eva vādi-vipratipattyā tan-nirṇaya-paratvam eva sūtrasyo 'citam,
mano-'ṇutva-pratiṣedhāya, na tu kāka-dantā-'nveṣaṇa-paratvam iti.

piṇḍikṛtya buddhi-vṛttih saṃsāra-nidānatā-pratipādanā-'rtham ādau
20 darṣayati :

vṛttayaḥ pañcatayyaḥ klišṭā-'klišṭāḥ. 33.

klišṭā aklišṭā vā bhavantu vṛttayaḥ, pañcatayyaḥ pañca-prakārā eva,
nā 'dhikā ity arthaḥ. klišṭā duḥkhadāḥ samsārika-vṛttayo, 'klišṭāḥ ca tad-
viparītā yoga-kālīna-vṛttayaḥ. vṛttinām pañca-prakāratvam Pātañjala-
25 sūtreṇo 'ktam : “pramāṇa-viparyaya-vikalpa-nidrā-smṛtaya ” iti. tatra
pramāṇa-vṛttir atrā 'py uktā. viparyayas tv asmākaṃ vivekā-'graha evā,
'nyathā-khyāter nirasyatvāt. vikalpas tu viṣeṣa-darṣana-kāle 'pi < Rāhoḥ
ḡiraḥ, puruṣasya cāitanyam > ity-ādi-jñānam. nidrā ca suṣupti-kālīnā
buddhi-vṛttih. smṛtiḥ ca saṃskāra-janyaṃ jñānam iti. etat sarvam
30 Pātañjale sūtritam.

yā etā buddhi-vṛttaya uktā, etad-āupādhiky eva puruṣasyā 'nya-
rūpatā, na svataḥ ; etan-nivṛttāu ca puruṣaḥ svarūpe 'vasthito bhavati 'ty
anayā 'pi diḡ puruṣasya svarūpaṃ paricāyayati :

tan-nivṛttāv upaṣānto-'parāgaḥ svasthaḥ. 34.

35 tāsāṃ vṛttinām virāma-daṣāyāṃ ḡānta-tat-pratibimbakaḥ svastho bha-
vati, kāivalya ivā 'nyadā 'pī 'ty arthaḥ. tathā ca Yoga-sūtra-trayam :
“yogaḥ citta-vṛtti-nirodhaḥ,” “tadā draṣṭuḥ svarūpe 'vasthānam,” “vṛtti-
sārūpyam itaratre ” 'ti. idam eva ca puruṣasya svasthatvaṃ, yad upādhi-

vṛtteh pratibimbasya nivṛttir iti. etādṛṣṭī cā 'vasthā puruṣasya Vāsiṣṭhe
dṛṣṭāntena pradarṣitā, yathā :

“anāptā-'khila-çailā-'di-pratibimbe hi yādṛṣṭī
syād darpane darpaṇatā kevalā-'tma-svarūpiṇī,
aham tvam jagad ity-ādāu praçānte dṛgya-sambhrame
syāt tādṛṣṭī kevalatā sthite draṣṭary avikṣaṇa ” iti.

5

etad eva dṛṣṭāntena vivṛṇoti :

kusuma-vac ca maṇiḥ. 35.

ca-kāro hetāu. kusumene 'va maṇir ity arthaḥ. yathā japā-kusume-
na sphaṭika-maṇī rakto 'svastho bhavati tan-nivṛttāu ca rāga-çūnyāḥ svastho 10
bhavati, tadvad iti. tad etad uktaṁ Kāurme :

“yathā samlakṣyate raktaḥ kevalaḥ sphaṭiko janāiḥ
rañjakā-'dy-upadhānena, tadvat parama-pūruṣa ” iti.

« nanu kasya prayatnena karaṇa-jātam pravartatām ; puruṣasya kūṭa-
sthatvād içvarasya ca pratiṣiddhatvād ? » iti. tatrā 'ha :

15

puruṣārthaṁ karaṇo-'dbhavo 'py, adṛṣṭo-'llāsāt. 36.

pradhāna-pravṛtti-vat puruṣārthaṁ karaṇo-'dbhavaḥ karaṇānām pra-
vṛttir api puruṣasyā 'dṛṣṭā-'bhivyakter eva bhavati 'ty arthaḥ. adṛṣṭam co
'pādher eva.

parārthaṁ svataḥ pravṛttāu dṛṣṭāntam āha :

20

dhenu-vad vatsāya. 37.

yathā vatsārthaṁ dhenuḥ svayam eva kṣīraṁ sravati, nā 'nyam yatnam
apekṣate, tathāi 'va svāmīnaḥ puruṣasya kṛte svayam eva karaṇāni pravar-
tanta ity arthaḥ. dṛçyate ca suṣuptāt svayam eva buddher utthānam iti.
etad eva Kārikayā 'py uktam :

25

“svām-svām pratipadyante parasparā-'kūta-hetukām vṛttim ;
puruṣārtha eva hetur, na kenacit kāryate karaṇam ” iti.

« bāhyā-'bhyantarāir militvā kiyaṁti karaṇāni ? » 'ty ākāṅkṣāyām āha :

karaṇam trayodaça-vidham avāntara-bhedāt. 38.

antaḥkaraṇa-trayaṁ daça bāhya-karaṇāni militvā trayodaça. teṣv api 30
vyakti-bhedenā 'nanyam pratipādayitum < vidham > ity uktam. buddhir
eva mukhyaṁ karaṇam ity āçayeno 'ktam : < avāntara-bhedād > iti ; ekasyāi
'va buddhy-ākhyā-karaṇasya karaṇānām anekatvād ity arthaḥ.

« nanu buddhir eva puruṣe 'rtha-samarpakatvān mukhyaṁ karaṇam,
anyeṣāṁ ca karaṇatvaṁ gāṇam ; tatra ko guṇa ? » ity ākāṅkṣāyām āha : 35

indriyeṣu sādhakatamatva-guṇa-yogāt, kuṭhāra-vat. 39.

indriyeṣu puruṣārtha-sādhakatamatva-rūpaḥ karaṇasya buddher guṇaḥ paramparayā 'sti; atas trayodaṣa-vidhaṃ karaṇam upapadyata iti pūrva-sūtrenā 'nvayaḥ. kuṭhāra-vad iti; yathā phalā-'yoga-vyavacchinatayā
5 prahāsyāi 'va cchidāyām mukhya-karaṇatve 'pi prakṛṣṭa-sādhanatva-guṇa-yogāt kuṭhārasyā 'pi karaṇatvaṃ, tathe 'ty arthaḥ.

antaḥkaraṇasyāi 'katvam abhipretyā 'haṃkārasya gāuṇa-karaṇatvam atra no 'ktam.

gāuṇa-mukhya-bhāve vyavasthāṃ viśiṣyā 'ha:

10 **dvayor pradhānam mano, loka-vad bhr̥tya-vargeṣu. 40.**

dvayor bāhyā-'ntarayor madhye mano buddhir eva pradhānam, mukhyaṃ, sāksāt-karaṇam iti yāvat; puruṣe 'rtha-samarpakatvāt; yathā bhr̥tya-vargeṣu madhye kaṇcid eva loko rājñāḥ pradhāno bhavaty, anye ca tad-upasarjaṇi-bhūtā grāmā-'dhyakṣā-'dayas, tadvad ity arthaḥ.

15 atra manaḥ-ṣabdo na tr̥tīyā-'ntaḥkaraṇa-vācī; vakṣyamāṇasyā 'khila-saṃskārā-'dhāratvasya buddhy-atirikteṣv asambhavāt; sambhave vā buddhi-kalpana-vāiyarthyaḍ iti.

buddheḥ pradhānatve hetūn āha tribhiḥ sūtrāiḥ:

avyabhicārāt. 41.

20 sarva-karaṇa-vyāpakatvāt phalā-'vyabhicārād ve 'ty arthaḥ.

tathā 'ṣeṣa-saṃskārā-'dhāratvāt. 42.

buddher evā 'khila-saṃskārā-'dhāratā, na tu cakṣur-āder ahaṃkāra-manasor vā; pūrva-dṛṣṭa-ṣrutā-'dy-arthānām andha-badhirā-'dibhiḥ smaraṇā-'nupapatteḥ; tattva-jñānenā 'haṃkāra-manasor laye 'pi smaraṇa-darṣanāc
25 ca. ato 'ṣeṣa-saṃskārā-'dhāratayā 'pi buddher eva sarvebhyaḥ pradhāna-tvam ity arthaḥ.

smṛtyā 'numānāc ca. 43.

smṛtyā cintana-rūpayā vṛtīyā prādhānyā-'numānāc ce 'ty arthaḥ. cintā-vṛttir hi dhyānā-'khyā sarva-vṛttibhyaḥ ṣreṣṭhā; tad-āṣrayatayā ca
30 cittā-'para-nāmnī buddhir eva ṣreṣṭhā 'nya-vṛttika-karaṇebhya ity arthaḥ.

«nanu cintā-vṛttīḥ puruṣasyāi 'vā 'stu.» tatrā 'ha:

sambhaven na svataḥ. 44.

svataḥ puruṣasya smṛtir na sambhavet, kūṭasthatvād ity arthaḥ. itthaṃ vā vyākhyeyam: «nanv evam buddhir eva karaṇam astu; kṛtam
35 avāntara-karaṇāir» ity āṣaṅkāyām āha: «sambhaven na svata» iti. cakṣur-ādi-dvāratām vinā 'khila-vyāpāreṣu buddheḥ svataḥ karaṇatvaṃ na sambhavet; andhā-'der api rūpā-'di-darṣanā-'patter ity arthaḥ.

«nanv evam buddher eva prādhānye katham manasa ubhayā'tma-
katvam prāg uktam?» tatrā 'ha :

āpekṣiko guṇa-pradhāna-bhāvaḥ, kriyā-viṣeṣāt. 45.

kriyā-viṣeṣam prati karaṇānām āpekṣiko guṇa-pradhāna-bhāvaḥ :
cakṣur-ādi-vyāpāreṣu manaḥ pradhānam, mano-vyāpāre cā 'haṃkāro, 5
'haṃkāra-vyāpāre ca buddhiḥ pradhānam.

«nanv asya puruṣasye 'yam buddhir eva karaṇam, na buddhy-antaram
ity evam vyavasthā kiṃ-nimittike?» 'ty ākāṅkṣāyām āha :

tat-karmā-'rjitatvāt tad-artham abhiceṣṭā, loka-vat. 46.

tat-puruṣīya-karma-jatvāt karaṇasya tat-puruṣārtham abhiceṣṭā sarva- 10
vyāpāro bhavati. loka-vad iti; yathā loke yena puruṣeṇa krayā-'di-
karmaṇā 'rjito yaḥ kuṭhārā-'dis, tat-puruṣārtham eva tasya cchidā-'di-
vyāpāra ity arthaḥ. ataḥ karaṇa-vyavasthe 'ti bhāvaḥ.

yady api kūṭasthatayā puruṣe karma nā 'sti, tathā 'pi bhoga-sādhana-
tayā puruṣa-svāmikatvena rājño jayā-'di-vad eva puruṣasya karmo 'cyate. 15
«nanu karmaṇa eva tat-puruṣīyatve kiṃ niyāmakam?» iti cet, tathā-
vidham karmā-'ntaram eva. anāditvāt tu nā 'navasthā doṣāye 'ti. yat tu
kaṇcid avivekī vadati «buddhi-pratibimbīta-puruṣasya karme» 'ti, tan na;
Yoga-bhāṣye 'smad-ukta-prakāśasyāi 'vo 'ktatvenā 'nya-prakāśasyā 'prāmā
ṇikatvāt; pratibimbasyā 'vastutvena karmā-'dy-asambhavāc ca; anyathā 20
pratibimbasya karma-tad-bhogā-'dy-aṅgikāre bimbatvā-'bhimata-puruṣa-
kalpanā-vāiyarthasya pūrvam pratipāditatvād iti.

buddheḥ prādhānyam prakāṣī-kartum upasaṃharati :

samāna-karma-yoge buddheḥ prādhānyam, loka-val — loka-vat. 47.

25

yady api puruṣārthatvena samāna eva sarveṣāṃ karaṇānām vyāpāras,
tathā 'pi buddher eva prādhānyam. loka-vat; loke hi rājā-'rthakatvā-
'viṣeṣe 'pi grāmā-'dhyakṣā-'diṣu madhye mantriṇa eva prādhānyam, tadvad
ity arthaḥ. ata eva buddhir eva mahān iti sarva-ḡāstreṣu gīyata iti. —
vīpsā 'dhyāya-samāptāu. 30

liṅga-dehasya ghaṭakam yat saptadaṣa-sāṃkhyakam,
pradhāna-kāryam tat sūkṣmam atrā 'dhyāye 'nuvarṇitam.

iti grī-Vijñānā-'cārya-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye pra-
dhāna-kāryā-'dhyāyo dvitīyaḥ.

itaḥ param pradhānasya sthūla-kāryam mahā-bhūtāni ṣarīra-dvayaṃ
ca vaktavyam; tataḥ ca vividha-yoni-gaty-ādayo jñāna-sādhana-nuṣṭhāna-
hetv-apara-vāirāgya-rtham; tataḥ ca para-vāirāgyāya jñāna-sādhanaṃ
akhilāni vaktavyāni 'ti tṛtīyā-rambhaḥ :

5 **aviṣeṣād viṣeṣā-rambhaḥ. 1.**

nā 'sti viṣeṣaḥ ṣānta-ghora-mūḍhatvā-di-rūpo yatre 'ty aviṣeṣo bhūta-
sūkṣmam pañca-tanmātrā-khyam. tasmāc chāntā-di-rūpa-viṣeṣavattvena
viṣeṣāṇāṃ sthūlāṇāṃ mahā-bhūtāṇāṃ ārambha ity arthaḥ. sukhā-dy-
ātmakatā hi ṣāntā-di-rūpā sthūla-bhūteṣv eva tāratamyā-dibhir abhivya-
10 yate, na sūkṣmeṣu; teṣāṃ ṣāntāi-karūpatayāi 'va yogiṣv abhivyakter iti.

tad evam pūrvā-dhyāyam ārabhya trayaviṇṇati-tattvāṇāṃ utpattim
uktvā tasmāc charīra-dvayo-tpattim āha :

tasmāc charīrasya. 2.

tasmāt trayaviṇṇati-tattvāt sthūla-sūkṣma-ṣarīra-dvayasyā 'rambha ity
15 arthaḥ.

samprati trayaviṇṇati-tattve saṃsārā-nyathā-nupapattim pramāṇa-
yati :

tad-bijāt saṃsṛtiḥ. 3.

tasya ṣarīrasya bijāt trayaviṇṇati-tattva-rūpāt sūkṣmād dhetoḥ puru-
20 ṣasya saṃsṛtir gatā-gate bhavataḥ; kūṭasthasya vibhutayā svato gaty-ādy-
asambhavād ity arthaḥ. trayaviṇṇati-tattve 'vasthito hi puruṣas tenāi 'vo
'pādhinā pūrva-kṛta-karma-bhogā-rtham dehād deham saṃsarati ;

“mānasam manasāi 'vā 'yam upabhuṅkte ṣubhā-ṣubham,
vācā vācā kṛtaṃ karma, kāyenāi 'va tu kāyikam”

25 ity-ādi-smṛtibhiḥ pūrva-sargīya-karmo-pakaraṇair evo 'tsargataḥ sargā-
'ntareṣū 'pabhoga-siddheḥ. ata eva Brahma-sūtram upasaṃharati “sam-
pariṣvakta” iti.

saṃsṛter avadhim apy āha :

ā vivekāc ca pravartanam aviṣeṣāṇāṃ. 4.

30 Īṣvarā-niṣvaratvā-di-viṣeṣa-rahitāṇāṃ sarveṣāṃ eva puṃsāṃ viveka-
paryantam eva pravartanaṃ saṃsṛtir āvaçyakī, viveko-ttaraṃ ca na se
'ty arthaḥ.

tatra hetum āha :

upabhogād itarasya. 5.

35 itarasyā 'vivekina eva svīya-karma-phala-bhogā-vaçyambhāvād ity
arthaḥ.

deha-sattve 'pi saṃsṛti-kāle bhogo nā 'stī 'ty āha :

samprati parimukto dvābhyām. 6.

samprati saṃsṛti-kāle puruṣo dvābhyām ṣīto-ṣṇa-sukha-duḥkhā-'di-dvandvāḥ parimukto bhavati 'ty arthaḥ. tad etat Kārikayo 'ktam :

“saṃsarati nirupabhogam bhāvāir adhivāsitaṃ liṅgam ” iti.

5

bhāvā dharmā-'dharma-vāsanā-'dayaḥ.

ataḥ paraṃ ṣarīra-dvayaṃ viṣṣya vaktum upakramate :

mātā-pitr-jaṃ sthūlam prāyaṣa, itaran na tathā. 7.

sthūlam mātā-pitr-jaṃ prāyaṣo bāhulyena; ayoni-jasyā 'pi sthūla-ṣarīrasya smaraṇāt. itarac ca sūkṣma-ṣarīraṃ na tathā, na mātā-pitr-jaṃ ; 10 sargā-'dy-utpannatvād ity arthaḥ. tad uktam Kārikayā :

“pūrvo-'tpannam asaktaṃ niyatam mahad-ādi-sūkṣma-paryantam saṃsarati nirupabhogam bhāvāir adhivāsitaṃ liṅgam ” iti.

niyataṃ nityaṃ, dvi-parārdha-sthāyi gāuṇa-nityam; prati-ṣarīraṃ liṅgo-'tpatti-kalpane gāuravāt. pralaye tu tan-nāṣaḥ ṣrutī-smṛti-prāmāṇyād 15 iṣyate.

gati-kāle bhogā-'bhāva-vacanam utsargā-'bhiprāyeṇa; kadācit tu vāya-vīya-ṣarīra-praveṣato gamana-kāle 'pi bhogo bhavati; ato Yama-mārgo duḥkha-bhoga-vākyāny upapadyanta iti.

« sthūla-sūkṣma-ṣarīrayor madhye kim-upādhikaḥ puruṣasya dvandva- 20 yogah? » tad avadhārayati :

pūrvo-'tpattes tat-kāryatvam, bhogād ekasya, ne 'tarasya. 8.

pūrvam sargā-'dāv utpattir yasya liṅga-ṣarīrasya, tasyāi 'va tat-kārya-tvaṃ sukha-duḥkha-kāryakatvam. kutaḥ? ekasya liṅga-dehasyāi 'va sukha-duḥkhā-'khyā-bhogāt; na tv itarasya sthūla-ṣarīrasya; mṛta-ṣarīre 25 sukha-duḥkhā-'dy-abhāvasya sarva-sammatatvād ity arthaḥ.

uktasya sūkṣma-ṣarīrasya svarūpam āha :

saptadaṣāi-'kaṃ liṅgam. 9.

sūkṣma-ṣarīram apy ādhārā-'dheya-bhāvena dvidvidham bhavati. tatra saptadaṣa militvā liṅga-ṣarīram; tac ca sargā-'dāu samaṣṭi-rūpam ekam 30 eva bhavati 'ty arthaḥ. ekādaṣe 'ndriyāṇi pañca tanmātrāṇi buddhiḥ ce 'ti saptadaṣa; ahaṃkārasya buddhāv evā 'ntarbhāvaḥ.

caturtha-sūtre vakṣyamāṇa-pramāṇād etāny eva saptadaṣa liṅgam mantavyaṃ, na tu saptadaṣam ekaṃ ce 'ty aṣṭādaṣatayā vyākhyeyam; uttara-sūtreṇa vyakti-bhedasyo 'papādyatayā 'tra liṅgāi-'katva ekaṣabdasya 35 tātparyā-'vadhāraṇāc ca ;

“karmā-tmā puruṣo yo 'sāu, bandha-mokṣāṇi sa yujyate,
sa saptadaṣakenā 'pi rācinā yujyate ca sa”

iti Mokṣadharmā-dāu liṅga-ṣarīrasya saptadaṣatva-siddheḥ ca. saptadaṣā
5 'vayavā atra santī 'ti saptadaṣako rāciḥ ity arthaḥ. rāci-ṣabdena sthūla-
'ntara-kalpanāyām gāuravāt. sthūla-dehasya cā 'vayavitvam ekatā-'di-
pratyakṣā-nurodhena kalpyata iti.

atra ca liṅga-dehe buddhir eva pradhāne 'ty āṣayena liṅga-dehasya
bhogaḥ prāḡ uktaḥ. prāṇaḥ cā 'ntaḥkaraṇasyāi 'va vṛtti-bhedaḥ; ato
10 liṅga-dehe prāṇa-pañcakasyā 'py antarbhāva iti. asya saptadaṣā-'vayava-
kasya ṣarīratvam svayam vakṣyati: “liṅga-ṣarīra-nimittaka iti Sanan-
danā-cārya” iti sūtreṇa. ato bhogā-'yatanatvam eva mukhyaṁ ṣarīra-
lakṣaṇam. tad-āḥrayatayā tv anyatra ṣarīratvam iti paṇḍit-vyakti-bhavi-
ṣyati. “ceṣṭe-'ndriyā-rthā-'ḥrayaḥ ṣarīram” iti tu Nyāye 'pi tasyāi 'va
15 lakṣaṇam kṛtam iti.

«nanu liṅgaṁ ced ekam, tarhi katham puruṣa-bhedena vilakṣaṇā
bhogaḥ syuḥ?» tatrā 'ha:

vyakti-bhedaḥ karma-viṣeṣāt. 10.

yady api sargā-dāu Hiraṇyagarbho-'pādhi-rūpam ekam eva liṅgaṁ,
20 tathā 'pi tasya paṇḍit-vyakti-bhedo vyakti-rūpeṇā 'ñḇato nānātvam api
bhavati; yathe 'dānīm ekasya pitṛ-liṅga-dehasya nānātvam aṇḇato bhavati
putra-kanyā-'di-liṅga-deha-rūpeṇa. tatra kāraṇam āha: karma-viṣeṣād iti;
jīva-'ntarāṇām bhoga-hetu-karmā-'der ity arthaḥ. atra viṣeṣa-vacanāt
samaṣṭi-srṣṭir jīvānām sādharmaṇāḥ karmabhir bhavati 'ty āyātam. ayam
25 ca vyakti-bhedo Manv-ādiṣv apy uktaḥ; yathā Manāu samaṣṭi-puruṣasya
ṣaḍ-'indriyo-'tpatty-anantaram:

“teṣāṁ tv avayavān sūkṣmān ṣaṇṇām apy amitāu-'jāsām
saṁnivegyā 'tma-mātrāsu sarva-bhūtāni nirmama” iti.

ṣaṇṇām iti samasta-liṅga-ṣarīro-'palakṣaṇam. ātma-mātrāsu, cid-aṇḇeṣu
30 saṁyojye 'ty arthaḥ. tathā ca tatrāi 'va vākyā-'ntaram:

“tac-ṣarīra-samutpannāḥ kār्याis tāiḥ karaṇāḥ saha
kṣetra-jñāḥ samajāyanta gātrebhyas tasya dhīmata” iti.

«nanv evam bhogā-'yatanatayā liṅgasyāi 'va ṣarīratve sthūle katham
ṣarīra-vyavahāraḥ?» tatrā 'ha:

35 **tad-adhiṣṭhānā-'ḥraye dehe tad-vādāt tad-vādaḥ. 11.**

tasya liṅgasya yad adhiṣṭhānam āḥrayo vakṣyamāna-bhūta-pañcakam,
tasyā 'ḥraye ṣāṭkāuṣika-dehe tad-vādo deha-vādas, tad-vādāt tasyā 'dhi-

ṣṭhāna-ṣabdo-'ktasya deha-vādād ity arthaḥ. liṅga-sambandhād adhiṣṭhānasya dehatvam, adhiṣṭhānā-'ṣrayatvāc ca sthūlasya dehatvam iti paryavasito 'rthaḥ. adhiṣṭhāna-ṣarīraṃ ca sūkṣmam pañca-bhūta-'tmakaṃ vakṣyate. tathā ca ṣarīra-trayaṃ siddham. yat tu

“ātivāhika eko 'sti deho 'nyas tv ādhibhāutikaḥ
sarvāsām bhūta-jātīnām, brahmaṇas tv eka eva kim?”

5

ity-ādi-ṣāstreṣu ṣarīra-dvayam eva ṣrūyate, tal liṅga-ṣarīrā-'dhiṣṭhāna-ṣarīrayor anyo-'nya-niyatatvena sūkṣmatvena cāi 'katā-'bhīprāyād iti.

«nanu ṣāṭkāuṣikā-'tirikte liṅga-ṣarīrā-'dhiṣṭhāna-bhūte ṣarīrā-'ntare kim pramāṇam?» ity ākāṅkṣāyām āha:

10

na svātantryāt tad ṛte chāyā-vac citra-vac ca. 12.

tal liṅga-ṣarīraṃ tad ṛte 'dhiṣṭhānaṃ vinā svātantryān na tiṣṭhati, yathā chāyā nirādhārā na tiṣṭhati, yathā vā citram ity arthaḥ. tathā ca sthūla-dehaṃ tyaktvā lokā-'ntara-gamanāya liṅga-dehasyā 'dhāra-bhūtaṃ ṣarīrā-'ntaraṃ sidhyatī 'ti bhāvaḥ. tasya ca svarūpaṃ Kārikāyām uktam: 15

“sūkṣmā mātā-pitr-jāḥ saha prabhūtāis tridhā viṣeṣāḥ syuḥ;
sūkṣmās teṣāṃ niyatā, mātā-pitr-jā nivartanta” iti.

atra tanmātra-kāryam mātā-pitr-ja-ṣarīrā-'pekṣayā sūkṣmaṃ yad bhūta-pañcakaṃ yāval-liṅga-sthāyi proktaṃ, tad eva liṅgā-'dhiṣṭhānaṃ ṣarīraṃ iti labdham Kārikā-'ntareṇa:

20

“citraṃ yathā 'ṣrayam ṛte, sthāṇv-ādibhyo vinā yathā chāyā,
tadvad vinā viṣeṣāir na tiṣṭhati nirāṣrayaṃ liṅgam” iti.

viṣeṣāiḥ sthūla-bhūtāiḥ sūkṣmā-'khyāiḥ, sthūlā-'vāntara-bhedāir iti yāvat. asyām Kārikāyām sūkṣmā-'khyānām sthūla-bhūtānām liṅga-ṣarīrād bheda-'vagameṇa

25

“pūrvo-'tpannam asaktaṃ niyatam mahad-ādi-sūkṣma-paryantam”

ity-ādi-pūrvo-'dāhṛta-Kārikāyām sūkṣma-bhūta-paryantasya liṅgatvaṃ nā 'rthaḥ; kiṃ tu mahad-ādi-rūpaṃ yal liṅgaṃ, tat svā-'dhāra-sūkṣma-paryantaṃ saṃsarati, tena saha saṃsaratī 'ty arthaḥ. «nanv evaṃ liṅga-ghaṭaka-padārthāḥ kiyanta iti katham avadhāryam?» iti cet,

30

“vāsanā bhūta-sūkṣmaṃ ca karma-vidye tathāi 'va ca
daṣe-'ndriyam mano buddhir: etal liṅgaṃ vidur budhā”

iti Vāsiṣṭhā-'di-vākyebhyaḥ. atra liṅga-ṣarīra-pratipādanenāi 'va puryaṣṭakam api vyākhyeyam ity āṣayena buddhi-dharmāṇām api vāsanā-karma-vidyānām pṛthag upanyāsaḥ. bhūta-sūkṣmaṃ cā 'tra tanmātrā, daṣe 35
'ndriyāṇi ca jñāna-karme-'ndriya-bhedena pura-dvayam ity āṣayaḥ. yat

tu māyā-vādinō liṅga-ṣarīrasya tanmātra-sthāne prāṇa-'di-pañcakam prakṣipanti puri-aṣṭakam cā 'nyathā kalpayanti, tad aprāmāṇikam iti.

«nanu mūrta-dravyatayā vāyv-āder iva liṅgasyā 'kāṣam evā 'saṅgenā 'dhāro 'stu; vyartham anyatra saṅga-kalpanam » iti. tatrā 'ha :

5 mūrtatve 'pi na, saṃghāta-yogāt, taraṇi-vat. 13.

mūrtatve 'pi na svātantryād asaṅgatayā 'vasthānam; prakāṣa-rūpa-tvena sūryasye 'va saṃghāta-saṅgā-numānād ity arthaḥ. sūryā-'dīni sarvāṇi tejāṃsi pāṛthiva-dravya-saṅgenāi 'vā 'vasthitāni dṛṣyante; liṅgam ca sattva-prakāṣamayam; ato bhūta-saṃgatam iti.

10 liṅgasya parimāṇam avadhārayati :

anu-parimāṇam tat, kṛti-ṣruteḥ. 14.

tal liṅgam anu-parimāṇam paricchinnam, na tv atyantam evā 'nu; sāvayavatvasyo 'ktatvāt. kutaḥ? kṛti-ṣruteḥ kriyā-ṣruteḥ;

“ vijñānam yajñāni tanute karmāṇi tanute 'pi ce ”

15 'ty-ādi-ṣruter vijñānā-'khyā-buddhi-pradhānatayā vijñānasya liṅgasyā 'khilā-karma-ṣṛavaṇād ity arthaḥ. vibhutve sati kriyā na sambhavati.

tad-gati-ṣruter iti pāṭhas tu samīcīnaḥ. liṅga-ṣarīrasya ca gati-ṣrutih: “ tam utkrāmantam prāṇo 'nūtkrāmati, prāṇam anūtkrāmantam sarve prāṇa anūtkrāmanti; saviññāno bhavati, saviññānam evā 'nvavakrāmatī ”

20 'ti. saviññāno buddhi-sahita eva jāyate, saviññānam yathā syāt, tathā saṃsarati ce 'ty arthaḥ.

paricchinnatve yukty-antaram āha :

tad-annamayatva-ṣruteḥ ca. 15.

tasya liṅgasyāi 'kadeṣato 'nuamayatva-ṣruter na vibhutvaṃ sambhavatī
25 'ti; vibhutve sati nityatā-'patter ity arthaḥ. sā ca ṣrutir hi “ annamayam hi, sāumya, mana, āpomayaḥ prāṇas, tejomayī vāg ” ity-ādiḥ. yady api mana-ādīni na bhāutikāni, tathā 'py anna-saṃsṛṣṭa-sajātīyā-'ṅga-pūraṇād annamayatvā-'di-vyavahāro bodhyaḥ.

« acetanānām liṅgānām kim-artham saṃsṛtir, dehād dehā-'ntara-saṃ-
30 cāra? » ity āṣaṅkāyām āha :

puruṣārtham saṃsṛtir liṅgānām, sūpa-kāra-vad rājñāḥ. 16.

yathā rājñāḥ sūpa-kārāṇām pāka-ṣālāsu saṃcāro rājārtham, tathā liṅga-ṣarīrāṇām saṃsṛtiḥ puruṣārtham ity arthaḥ.

liṅga-ṣarīram aṣeṣa-viṣeṣato vicāritam; idānīm sthūla-ṣarīram api
35 tathā vicārayati :

pāñcabhāutiko dehaḥ. 17.

pañcānām bhūtānām militānām pariṇāmo deha ity arthaḥ.

matā-'ntaram āha :

cāturbhāutikam ity eke. 18.

ākāśasyā 'nārambhakatvam abhipretye 'dam.

5

āikabhāutikam ity apare. 19.

pārthivam eva ṣarīram, anyāni ca bhūtāny upaṣṭambhaka-mātrāpī 'ti bhāvaḥ. athavāi 'kabhāutikam ekāika-bhāutikam ity arthaḥ. manuṣyā-'di-ṣarīre pārthivā-'ñṣā-'dhikyena pārthivatā, sūryā-'di-lokeṣu ca teja-ādy-ādhikeyena tāijasādītā ṣarīrānām, suvarṇā-'dīnām ive 'ti. imam eva pak- 10
ṣam pañcamā-'dhyāye 'pi siddhāntaiṣyati.

dehasya bhāutikatvena yat sidhyati, tad āha :

na sāmśiddhikam cāitanyam, pratyekā-'drṣṭeḥ. 20.

bhūteṣu prthak-kṛteṣu cāitanyā-'darṣanād bhāutikasya dehasya na svābhāvikaṁ cāitanyam, kiṁ tv āupādhikam ity arthaḥ.

15

bādhakā-'ntaram āha :

prapañca-maraṇā-'dy-abhāvaḥ ca. 21.

prapañcasya sarvasyāi 'va maraṇa-susūpty-ādy-abhāvaḥ ca dehasya svābhāvika-cāitanye sati syād ity arthaḥ. maraṇa-susūpty-ādikaṁ hi dehasyā 'cetanatā; sā ca svābhāvika-cāitanye sati no 'papadyate; svabhā- 20
vasya yāvad-dravya-bhāvitvād iti.

“pratyekā-'drṣṭer” iti yad uktaṁ, tatrā 'ṣaṅkya pariharati :

mada-ṣakti-vac cet, pratyeka-paridrṣṭe sāmhatye tad-udbhavaḥ.

22.

«nanu yathā mādakatā-ṣaktiḥ pratyeka-dravyā-'vṛttir api milita- 25
dravye vartata, evaṁ cāitanyam api syād» iti cen, na; pratyeka-paridrṣṭe sati sāmhatye tad-udbhavaḥ sambhavet; prakṛte tu pratyeka-paridrṣṭatvam nā 'sti. ato drṣṭānte pratyekam ṣāstrā-'dibhiḥ sūkṣmatayā mādakatve siddhe sāmhata-bhāva-kāle mādakatvā-'virbhāva-mātram sidhyati. dārṣ-
ṭāntike tu pratyeka-bhūteṣu sūkṣmatayā na kenā-'pi pramāṇena cāitanyam 30
siddham ity arthaḥ. «nanu samuccite cāitanyā-darṣanena pratyeka-bhūte sūkṣma-cāitanyā-ṣaktir anumeye» 'ti cen, na; aneka-bhūteṣv aneka-cāi-
tanyā-ṣakti-kalpanāyām gāuraveṇa lāghavād ekasyāi 'va nitya-cit-svarū-
pasya kalpanāu-'cityāt. «nanu yathā 'vayave 'vartamānam api parimāṇa-
jalā-'haraṇā-'di-kāryam ghaṭā-'dāu drṣyata, evam eva ṣarīre cāitanyam 35

syād?» iti. māi 'vam! bhūta-gata-viṣeṣa-guṇānām sa-jātīya-kāraṇa-guṇa-janyatayā kāraṇe cāitanyam vinā dehe cāitanyā-'sambhavād iti.

“puruṣārthan saṃsṛtiṃ liṅgānām” ity uktam; tatra liṅgānām sthūla-deha-saiṃcārā-'khyā-janmano yo-yaḥ puruṣārtho yena-yena vyāpāreṇa
5 sidhyati, tad āha sūtrābhyām :

jñānān muktiḥ. 23.

liṅga-saiṃsṛtito janma-dvārā viveka-sākṣātkārah; tasmān mukti-rūpaḥ puruṣārtho bhavatī 'ty arthaḥ. jñānā-'dikaṃ ca pratyaya-sargatayā Kārikāyām paribhāṣitam :

10 “eṣa pratyaya-sargo viparyayā-'çakti-tuṣṭi-siddhy-ākhyā” iti.

viparyayā-'dayo vyākhyāsyante, 'tra ca sa eva buddhi-sargaḥ pra-yojana-yogena sūtrair ucyata iti viṣeṣaḥ.

bandho viparyayāt. 24.

viparyayāt sukha-duḥkhā-'tmako bandha-rūpaḥ puruṣārtho liṅga-
15 saṃsṛtito bhavatī 'ty arthaḥ.

jñāna-viparyayābhyām mukti-bandhāv uktāu; tatrā 'dāu jñānān muktiḃ vicārayati :

niyata-kāraṇatvān na samuccaya-vikalpāu. 25.

yady api

20 “vidyām cā 'vidyām ca yas tad vedo 'bhayaṃ sahe”

'ty-ādi çrūyate, tathā 'py aviveka-nivṛttāu loka-siddhatayā jñānasya niyata-kāraṇatvād avidyā-'khyā-karmaṇā saha jñānasya mokṣa-janane samuccayo vikalpo vā nā 'stī 'ty arthaḥ.

“tam eva viditvā 'ti mṛtyum eti, nā 'nyaḥ panthā vidyate 'yanāya.”

25 “na karmaṇā na prajāyā dhanena, tyāgenāi 'ke amṛtatvam ānaçur”

ity-ādi-çrutibhyo 'pi karmaṇo na sākṣān mokṣa-hetutvam.

samuccayā-'nuṣṭhāna-çrutis tv aṅgā-'ṅgi-bhāvā-'dibhir apy upapadyata
iti.

samuccaya-vikalpayor abhāve drṣṭāntam āha :

30 **svapna-jāgarābhyām iva māyikā-'māyikābhyām no 'bhayor muktiḥ puruṣasya. 26.**

yathā māyikā-'māyikābhyām svapna-jāgara-padārthābhyām anyo-'nya-sahakāri-bhāvenāi 'kaḥ puruṣārtho na sambhavati, evaṃ ubhayor māyikā-'māyikayor anuṣṭhitayoḥ karma-jñānayoh puruṣasya muktir api na yukte
35 'ty arthaḥ. māyikatvam cā 'satyatvam, asthiratvam iti yāvat; tac ca

svāpne 'rthe 'sti. jāgrat-padārthas tu svāpnā-'pekṣayā satya eva; kūṭastha-puruṣā-'pekṣayāi 'vā 'sthīratvenā 'satyatvāt; ataḥ svapna-vilakṣaṇa-snānā-'di-kārya-karaḥ. evaṃ karmā 'py asthīratvāt prakṛti-kāryatvāc ca māyīkam; ātmā tu sthīratvād akāryatvāc cā 'māyīkaḥ. atas tayoṛ anuṣṭhita-karma-jñānayoḥ samāna-phala-dāṭṭvam ayāuktikam iti vilakṣaṇam eva 5 kāryaṃ yuktam.

« nanv evaṃ apy ātmo-'pāsanā-'khyā-jñānena saha tattva-jñānasya samuccaya-vikalpau syātām; upāsyasyā 'māyikatvād? » iti. tatrā 'ha:

itarasyā 'pi nā 'tyantikam. 27.

itarasyā 'py upāsyasya nā 'tyantikam amāyikatvam; upāsyā-'tmany 10 adhyasta-padārthānām api praveṣād ity arthaḥ.

upāsanasya māyikatvaṃ yasminn aṅge, tad āha:

samkalpīte 'py evam. 28.

manaḥ-samkalpīte dhyeyā-'ṅga evaṃ api māyikatvam apī 'ty arthaḥ. "sarvaṃ khalv idam brahme" 'ty-ādi-ṛuty-ukte hy upāsyē prapañcā- 15 'ṅgasya māyikatvam eve 'ti.

« tarhy upāsanasya kim phalam? » ity ākāṅkṣāyām āha:

bhāvano-'pacayāc chuddhasya sarvaṃ, prakṛti-vat. 29.

bhāvanā-'khyo-'pāsanā-niṣpattyā chuddhasya niṣpāpasya puruṣasya prakṛter iva sarvaṃ āiṣvaryaṃ bhavatī 'ty arthaḥ. prakṛtir yathā sṛṣṭi- 20 sthiti-samhāraṃ karoti, evaṃ upāsakasya buddhi-sattvam api prakṛti-preraṇena sṛṣṭy-ādi-kartṛ bhavatī 'ti.

jñānam eva mokṣa-sādhanaṃ iti sthāpitam; idānīm jñāna-sādhanaṃ āha:

rāgo-'pahatir dhyānam. 30.

25

jñāna-pratibandhako yo viśayo-parāgaḥ cittasya, tad-upaghāta-hetur dhyānam ity arthaḥ. upacāreṇa kārya-kāraṇayor abheda-nirdeṣaḥ; rāga-kṣayasya dhyānatvā-'samblavāt. — atra dhyāna-ṣabdena dhāraṇā-dhyāna-samādhayo yogo-'ktās traya eva grāhyāḥ; Pātāñjale yogā-'ṅgānām aṣṭānām eva viveka-sākṣātkāra-hetutva-ḡrahaṇād iti. eteṣāṃ cā 'vāntara-viṣeṣās 30 tatrāi 'va draṣṭavyāḥ; itarāṇi ca pañcā 'ṅgāni svayaṃ vakṣyati.

dhyāna-niṣpattyāi 'va jñāno-'tpattir nā 'rambha-mātreṇe 'ty āḡayena dhyāna-niṣpatter lakṣaṇam āha:

vṛtti-nirodhāt tat-siddhiḥ. 31.

dhyeyā-'tirikta-vṛtti-nirodha-rūpeṇa samprajñāta-yogena tat-siddhir 35 dhyānasya niṣpattir jñānā-'khyā-phalo-'padhāna-rūpā bhavatī 'ty arthaḥ.

atas tāvat-paryantam eva dhyānaṃ kartavyam ity āçayah. itara-vṛtti-nirodhe saty eva viṣayā-'ntara-saṃcārā-'khyā-pratibandhā-'pagamād dhyeya-sākṣātkāro bhavatī 'ti kṛtvā yogo 'pi jñāne kāraṇaṃ yogā-'nga-dhyānā-'di-vad ity api mantavyam ;

- 5 “adhyātma-yogā-'dhigamena devam matvā dhīro harṣa-çokāu jahātī”
'ty-ādi-çruti-smṛtyos tad-avagamād iti.

dhyānasyā 'pi sādhanāny āha :

dhāraṇā-'sana-svakarmaṇā tat-siddhiḥ. 32.

vakṣyamāṇena dhāraṇā-'di-trayeṇa dhyānam bhavatī 'ty arthaḥ.

- 10 dhāraṇā-'di-trayaṃ kramāt sūtra-trayeṇa lakṣayati :

nirodhaç chardi-vidhāraṇābhyām. 33.

- prāṇasye 'ti prasiddhyā labhyate ; “pracchardana-vidhāraṇābhyām vā prāṇasye” 'ti Yoga-sūtre bhāṣya-kāreṇa prāṇā-'yāmasya vyākhyātavāt. chardiç ca vamaṇaṃ, vidhāraṇa-tyāga iti yāvāt ; tena pūraṇa-recanayor
15 lābhaḥ. vidhāraṇaṃ ca kumbhakam. tathā ca prāṇasya pūraṇa-recaka-kumbhakair yo nirodho vaçī-karaṇaṃ, sā dhāraṇe 'ty arthaḥ. āsana-karmaṇoḥ sva-çabdena paçcāl lakṣaṇīyatayā sūtre pariçeṣata eva dhāraṇāyā lakṣyatva-lābhād dhāraṇā-padaṃ no 'pāttam. cittasya dhāraṇā tu samādhi-vad dhyāna-çabdenāi 'va grhīte 'ty uktam.

- 20 krama-prāptam āsanaṃ lakṣayati :

sthira-sukham āsanam. 34.

yat sthiraṃ sat sukha-sādhanaṃ bhavati svastikā-'di, tad āsanam ity arthaḥ.

sva-karma lakṣayati :

- 25 **sva-karma svā-'çrama-vihita-karmā-'nuṣṭhānam. 35.**

- sugamam. tatra karma-çabdena yama-niyamayor grahaṇam ; jite-'ndriyatva-rūpaḥ pratyāhāro 'pi sarvā-'çrama-sādhāraṇatayā karma-madhye praveçanīyaḥ. tathā ca Pātañjala-sūtre jñāna-sādhanaṭayā proktāny aṣṭāu yogā-'ngāny atrā 'pi labdhāni ; yathā tat sūtram : “yama-niyamā-'sana-
30 prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo 'ṣṭāv aṅgāni” 'ti. te-
ṣāṃ ca svarūpaṃ tatrāi 'va draṣṭavyam.

- mukhyā-'dhikāriṇo nā 'sti bahir-aṅgasya yamā-'di-pañcakasyā 'pekṣā ; kevalād dhāraṇā-dhyānā-'di-traya-rūpāt saṃyamād eva jñānaṃ yogaç ca bhavatī 'ti Pātañjala-siddhāntaḥ. Jaḍabharatā-'diṣu ca tathā dṛçyate 'pi.
35 atas tad-anusāreṇā 'cāryo 'py āha :

vāirāgyād abhyāsāc ca. 36.

kevalā-'bhyāsād dhyāna-rūpād eva vāirāgya-sahitāj jñānaṃ tat-sādhana-yogaḥ ca bhavaty uttamā-'dhikāriṇām ity arthaḥ. tad uktam Gāruḍe 'pi:

“āsana-sthāna-vidhayo na yogasya prasādhakāḥ,

vilamba-jananaḥ sarve vistarāḥ parikīrtitāḥ:

Çiçupālāḥ siddhim āpa smaraṇā-'bhyāsa-gāuravād” iti.

5

athavā vāirāgya-dhyānā-'bhyāsāv atra dhyānasyāi 'va hetutayo 'ktāu, ca-kāraḥ ca dhāraṇā-samuccayāye 'ti.

tad evaṃ jñānaṃ mokṣo vyākhyātaḥ. ataḥ param “bandho viparyayād” ity ukto bandha-kāraṇam viparyayo vyākhyāsyate. tatrā 'dāu 10 viparyayasya svarūpam āha:

viparyaya-bhedāḥ pañca. 37.

avidyā-'smitā-rāga-dveṣā-'bhiniveṣāḥ pañca yogo-'ktā bandha-hetu-viparyayasyā 'vāntara-bhedā ity arthaḥ. tena çukty-ādi-jñāna-rūpāṇām viparyayāṇām asaṃgrahe 'pi na kṣatiḥ. tatrā 'vidyā 'nityā-'çuci-duḥkhā- 15 'nātmasu nitya-çuci-sukhā-'tma-khyātir iti yoge proktā. evaṃ asmitā 'py ātmā-'nātmanor ekatā-pratyayaḥ < çarīrā-'dy-atirikta ātmā nā 'stī > 'ty evaṃ-rūpaḥ. avidyā tu nāi 'vairūpā; ātmanaḥ çarīrā-'çarīro-'bhaya-rūpatve 'pi çarīre 'ham-buddhy-upapatteḥ. rāga-dveṣāu tu prasiddhāv eva; abhiniveṣaḥ ca maraṇā-'di-trāsa iti. rāgā-'dīnām viparyaya-kāryatayā viparyaya- 20 tvam.

viparyayasya svarūpam uktvā tat-kāraṇasyā 'çakter api svarūpam āha: açaktir aṣṭāviṇçatidhā tu. 38.

sugamam. etad api Kārikayā vyākhyātam:

“ekādaṣe-'ndriya-vadhāḥ saha buddhi-vadhāir açaktir uddiṣṭā;

saptadaṣa vadhā buddher viparyayāt tuṣṭi-siddhīnām” iti.

25

“bādhīryam kuṣṭhitā 'ndhatvaṃ jaḍatā 'jighratā tathā

mūkatā kāuṇya-paṅgutve klāibyo-'dāvarta-mugdhatā”

ity ekādaṣe-'ndriyāṇām ekādaṣā 'çaktayaḥ. svataḥ ca buddheḥ saptadaṣā 'çaktayaḥ; yathā vakṣyamāṇānām nava-tuṣṭīnām vighātā nava, tathā 30 vakṣyamāṇānām aṣṭa-siddhīnām ca vighātā aṣṭāv iti militvā ce 'māḥ svataḥ parataḥ cā 'ṣṭāviṇçatir buddher açaktaya ity arthaḥ. tu-çabda eṣām viçeṣa-prasiddhi-khyāpanā-'rthaḥ.

yayor vighātāu buddher açakti, te tuṣṭi-siddhī sūtra-dvayenā 'ha:

tuṣṭir navadhā. 39.

35

svayam eva navadhātvaṃ vakṣyati.

siddhir aṣṭadhā. 40.

etad api svayaṃ vakṣyati.

uktānāṃ viparyayā-’çakti-tuṣṭi-siddhīnāṃ viçeṣa-jijñāsāyāṃ krameṇa sūtra-catuṣṭayam pravartate :

5 avāntara-bhedāḥ pūrva-vat. 41.

viparyayasyā ’vāntara-bhedā ye sāmānyataḥ pañco ’ktās, te pūrva-vat pūrva-’cāryāir yatho ’ktās tathāi ’va viçīṣyā ’vadhāryāḥ; vistara-bhayān ne ’ho ’cyanta ity arthaḥ. te cā ’vidyā-’dayo mayā ’pi sāmānyata eva vyākhyātāḥ pañce ’ti; viçeṣatas tu dvāṣaṣṭi-bhedāḥ. tad uktam Kārikā-

10 yām :

“bhedas tamaso ’ṣṭavidho, mohasya ca; daṣavidho mahā-mohaḥ, tāmisro ’ṣṭādaḍadhā, tathā bhavaty andha-tāmisra” iti.

asyā ’yam arthaḥ: aṣṭasv avyakta-mahad-ahamkāra-pañca-tanmātreṣu prakṛtiṣv anātmasv ātma-buddhir avidyā tamo ’ṣṭadhā bhavati. kārya-
15 kāraṇā-’bhedenā kevala-vikṛtiṣv ātma-buddher apy atrā ’ntarbhāvaḥ. evam avidyāyā viṣaya-bhedenā ’ṣṭavidhatvāt tat-samāna-viṣayakasyā ’smitā-’khyā-mohasyā ’ṣṭavidhatvam. divyā-’divya-bhedenā çabdā-’dīnām viṣa-
yāṇāṃ daḍatvāt tad-viṣayako rāgā-’khyo mahā-moho daḍavidhaḥ. avidyā-’smitayor aṣṭāu ye viṣayā, ye rāgasya daḍa viṣayās, tad-vighātakeṣv aṣṭā-
20 daḍasv aṣṭādaḍadhā tāmisrā-’khyo dveṣaḥ. evam teṣāṃ aṣṭādaḍānām vināçā-’di-darçanād aṣṭādaḍadhā ’ndha-tāmisrā-’khyo ’bhiniveço bhayam iti. eteṣāṃ ca tama-ādi-samjñā tad-dhetutvād iti.

evam itarasyāḥ. 42.

evam pūrva-vad eve ’tarasyā açakter apy avāntara-bhedā aṣṭāvinçatir
25 viçeṣato ’vagaṇṭavyā ity arthaḥ. “açaktir aṣṭāvinçatidhe” ’ty etasminn eva sūtre ’ṣṭāvinçatidhātvam mayā vyākhyātam.

ādhyātmikā-’di-bhedān navadhā tuṣṭiḥ. 43.

idam sūtram Kārikayā vyākhyātam :

“ādhyātmikāç catasraḥ prakṛty-upādāna-kāla-bhāgyā-’khyāḥ
30 bāhyā viṣayo-’paramāt pañca nava tuṣṭayo ’bhimatā” iti.

asyā ’yam arthaḥ: ātmānām tuṣṭimataḥ samghātam adhikṛtya vartanta ity ādhyātmikās tuṣṭayaç catasraḥ. tatra prakṛty-ākhyā tuṣṭir yathā: <sākṣātkāra-paryantaḥ pariṇāmaḥ sarvo ’pi prakṛter eva; taiḥ ca prakṛtir eva karoti; aham tu kūṭasthaḥ pūrṇa> ity ātma-bhāvanāt paritoṣaḥ. iyaṃ
35 tuṣṭir ambha ity ucyate. — tataç ca pravrajyo-’pādānena yā tuṣṭiḥ, so ’pādānā-’khyā salilam ity ucyate. — tataç ca pravrajyāyām bahu-kālām

samādhy-anuṣṭhānena yā tuṣṭiḥ, sā kālā-'khyāu 'gha ity ucyate. — tataḥ ca prajñāna-parama-kāṣṭhā-rūpe dharma-megha-samādhāu sati yā tuṣṭiḥ, sā bhāgyā-'khyā vṛṣṭir ity ucyate. iti catasra ādhyātmikāḥ. — bāhyāḥ pañca tuṣṭayo bāhya-viśayeṣu pañcasu ṣabdā-'diṣv arjana-rakṣaṇa-kṣaya-bhoga-hiṁsā-'di-doṣa-nimittako-'paramāḥ jāyante. tāḥ ca tuṣṭayo yathā-kramam 5 pāram supāram pāra-pāram anuttamā-'mbha uttamā-'mbha iti paribhāṣitā iti.

kaṇcit tv imāṁ Kārikām anyathā vyākhyātavān; tad yathā: < viveka-sākṣātkāro 'pi prakṛti-pariṇāma eve 'ty alam dhyānā-'bhyāsene > 'ty evam-dṛṣṭyā yā dhyānā-'di-nivṛttāu tuṣṭiḥ, sā prakṛty-ākhyā. < pravrajyo-'pā- 10 dānenāi 'va mokṣo bhaviṣyati; kim dhyānā-'dine? > 'ti yā tuṣṭiḥ, so 'pādānā-'khyā. < kṛta-saṁnyāsasyā 'pi kālenāi 'va mokṣo bhaviṣyati; alam udvegene > 'ti yā tuṣṭiḥ, sā kālā-'khyā. < bhāgyād eva mokṣo bhaviṣyati, na mokṣa-ṣāstro-'kta-sādhanaīr > evam-kutarke yā tuṣṭiḥ, sā bhāgyā-'khye 'ty-ādir artha iti. tan na; tad-vyākhyāta-tuṣṭīnām abhāvasya jñānā-'dy- 15 anukūlatvenā 'çakti-paribhāṣā-'nāucityād iti.

ūhā-'dibhiḥ siddhiḥ. 44.

ūhā-'di-bhedāiḥ siddhir aṣṭadhā bhavatī 'ty arthaḥ. idam api sūtram Kārikayā vyākhyātam:

“ ūhaḥ ṣabdo 'dhyānaṁ duḥkha-vighātās trayaḥ suhṛt-prāptiḥ 20
dānaṁ ca siddhaya 'ṣṭāu; siddheḥ pūrvo 'nkuṣa trividha ” iti.

asyā 'yam arthaḥ: atrā 'dhyātmikā-'di-duḥkha-traya-pratīyogikatvāt trayo duḥkha-vighātā mukhya-siddhayaḥ; itarās tu tat-sādhana-tvād gāuṇyaḥ siddhayaḥ. tatro 'ho yathā: upadeṣā-'dikāṁ vināi 'va prāg-bhaviyā-'bhyāsa-vaçāt tattvasya svayam ūhanam iti. ṣabdas tu yathā: anyadiya-pāṭham 25 ākarṇya svayam vā ṣāstram ākalayya yaj jñānaṁ jāyate, tad iti. adhyānaṁ ca yathā: ṣiṣyā-'cārya-bhāvena ṣāstrā-'dhyānaḥ jñānaṁ iti. suhṛt-prāptir yathā: svayam upadeṣā-'rtham grhā-'gatāt parama-kāruṇikāḥ jñāna-lābha iti. dānaṁ ca yathā: dhanā-'di-dānena paritoṣitāḥ jñāna-lābha iti. eṣu ca pūrvas trividha ūha-ṣabdā-'dhyāna-rūpo mukhya-siddher ankuṣa 30 ākarṣakaḥ. suhṛt-prāpti-dānayoḥ ūhā-'di-trayā-'pekṣayā manda-sādhana-tva-pratipādanāye 'dam uktam.

kaṇcit tv « etāsāṁ aṣṭa-siddhīnām ankuṣo nivārakaḥ pūrvas trividho viparyayā-'çakti-tuṣṭi-rūpo bhavati, bandhakatvād » iti vyāçāṣṭe. tan na; tuṣṭy-abhāvasyā 'çaktitayā bādhirya-'di-vat siddhi-virodhitā-lābhena tuṣṭy- 35 atuṣṭyoro ubhayoḥ siddhi-virodhitvā-'sambhavāt.

« nanū 'hā-'dibhir eva katham siddhir ucyate; mantra-tapaḥ-samādhy-ādibhir apy animā-'dy-aṣṭa-siddheḥ sarva-ṣāstra-siddhatvād? » iti. tatrā 'ha:

ne 'tarād itara-hānena vinā. 45.

itarād ūhanā-'di-pañcaka-bhinnāt tapa-ādes tāttvikī na siddhiḥ. kutah? itara-hānena vinā, yataḥ sā siddhir itarasya viparyayasya hānam vināi 'va bhavaty, ataḥ saṃsārā-'paripanthitvāt sā siddhy-ābhāsa eva, na tu tāttvikī
5 siddhir ity arthaḥ. tathā co 'ktaṃ Yoga-sūtreṇa: "te samādhāv upasargā, vyutthāne siddhaya" iti.

tad evaṃ "jñānān muktir" ity ārabhya vistarato buddhi-guṇa-rūpaḥ pratyaya-sargaḥ sa-kārya-bandho mokṣa-rūpa-puruṣārthena saho 'ktaḥ. etāu ca buddhi-tad-guṇa-rūpāu sargāu pravāha-rūpeṇā 'nyo-'nyam hetū,
10 bījā-'ñkura-vat. tathā ca Kārikā:

"na vinā bhāvāir liṅgam, na vinā liṅgena bhāva-nirvṛtiḥ;
liṅgā-'khyo bhāvā-'khyas tasmād dvividhaḥ pravartate sarga" iti.

bhāvo vāsanā-rūpā buddher jñānā-'di-guṇāḥ; liṅgam mahat-tattvam buddhir iti. samaṣṭi-sargaḥ pratyaya-sargaḥ ca samāptaḥ; sāmpratam "vyakti-
15 bhedaḥ karma-viṣeṣād" iti saṃkṣepād uktā vyaṣṭi-srṣṭir vistarataḥ prati-
pādyate:

dāivā-'di-prabhedā. 46.

dāivā-'diḥ prabhedo 'vāntara-bhedo yasyāḥ, sā tathā srṣṭir iti ṣeṣaḥ. tad etat Kārikayā vyākhyātam:

20 "aṣṭa-vikalpo dāivas, tāiryagyonaḥ ca pañcadhā bhavati,
mānuṣyaḥ cāi 'kavidhaḥ; samāsato bhāutikaḥ sarga" iti.

brāhma-prājāpatyāi-'ndra-pāitra-gāndharva-yākṣa-rākṣasa-pāiṣācā ity aṣṭa-
vidho dāivaḥ sargaḥ; paṇu-mṛga-pakṣi-sarīrpa-sthāvarā ity tāiryagyonāḥ
pañcavidhaḥ; mānuṣya-sargaḥ cāi 'ka-prakāra ity bhāutiko bhūtānām
25 vyaṣṭi-prāṇinām Virājaḥ sakāṣāt sarga ity arthaḥ.

avāntara-srṣṭer apy uktāyāḥ puruṣārthatvam āha;

ā-Brahma-stamba-paryantam tat-kr̥te srṣṭir ā vivekā. 47.

Catur-mukham ārabhya sthāvarā-'ntā vyaṣṭi-srṣṭir api Virāṭ-srṣṭi-vad
eva puruṣārthā bhavati, tat-tat-puruṣāṇām viveka-khyāti-paryantam ity
30 arthaḥ.

vyaṣṭi-srṣṭāv api vibhāgam āha sūtra-trayeṇa:

ūrdhvaṃ sattva-viçālā. 48.

ūrdhvaṃ bhūr-lokāḍ upari srṣṭiḥ sattvā-'dhikā bhavatī 'ty arthaḥ.

tamo-viçālā mūlataḥ. 49.

35 mūlato bhūr-lokāḍ adha ity arthaḥ.

madhye rajo-viṣālā. 50.

madhye bhūr-loka ity arthaḥ.

« nanv ekasyā eva prakṛteḥ kena nimittena sattvā-'di-viṣālatayā vicitrāḥ sṛṣṭaya? » ity ākāṅkṣāyām āha :

karma-vāicitryāt pradhāna-ceṣṭā, garbha-dāsa-vat. 51.

5

vicitra-karma-nimittād eva yathoktā pradhānasya ceṣṭā kārya-vāicitrya-rūpā bhavati. vāicitrye drṣṭānto garbha-dāsa-vad iti; yathā garbhā-'vasthām ārabhya yo dāsa, tasya bhr̥tya-vāsanā-pāṭavena nānā-prakārā ceṣṭā paricaryā svāmy-arthe bhavati, tadvad ity arthaḥ.

« nanu ced ūrdhvaṃ sattva-viṣālā sṛṣṭir asti, tarhi tata eva kṛtā-10 'rthatvāt puruṣasya kim mokṣeṇa? » 'ti. tatrā 'ha :

āvṛttis tatrā 'py, uttaro-'ttara-yoni-yogād dheyāḥ. 52.

tatrā 'py ūrdhva-gatāv api satyām āvṛttir asti; ata uttaro-'ttara-yoni-yogād adho-'dho yoni-jaṇmanaḥ so 'pi loko heya ity arthaḥ.

kim ca :

15

samānaṃ jarā-maraṇā-'di-jaṃ duḥkham. 53.

ūrdhvā-'dho-gatānām Brahmā-'di-sthāvarā-'ntānām sarveṣāṃ eva jarā-maraṇā-'di-jaṃ duḥkhaṃ sādharmaṇaṃ; ato 'pi heya ity arthaḥ.

kim bahunā? kāraṇe layād api na kṛta-kṛtyate 'ty āha :

na kāraṇa-layāt kṛta-kṛtyatā, magna-vad utthānāt. 54.

20

viveka-jñānā-'bhāve yadā mahad-ādiṣu vāirāgyam prakṛty-upāsanayā bhavati, tadā prakṛtāu layo bhavati; “ vāirāgyāt prakṛti-laya ” iti vacanāt. tasmāt kāraṇa-layād api na kṛta-kṛtyatā 'sti; magna-vad utthānāt. yathā jale magnaḥ puruṣaḥ punar uttiṣṭhati, evam eva prakṛti-līnāḥ puruṣā īṣvara-bhāvena punar āvir-bhavanti; saṃskārā-'der akṣayeṇa punā-rāgā-25 'bhivyakter viveka-khyātim vinā doṣa-dāhā-'nupapatter ity arthaḥ.

« nanu kāraṇaṃ kenāpi na kāryate; ataḥ sā svatantrā katham svo-'pāsakasya duḥkha-nidānaṃ utthānaṃ punaḥ karoti? » tatrā 'ha :

akāryatve 'pi tad-yogaḥ pāraṇāyāt. 55.

prakṛter akāryatve 'py apreryatve 'py anye-'cchā-'nadhīnatve 'pi tad-30 yogaḥ punar-utthānau-'cityaṃ tal-līnasya. kutaḥ? pāraṇāyāt, puruṣārtha-tantratvāt. viveka-khyāti-rūpa-puruṣārtha-vaṇena prakṛtyā punar utthāpyate sva-līna ity arthaḥ. puruṣārthā-'dayaḥ ca prakṛter na prerakāḥ, kim tu pravṛtti-svabhāvāyāḥ pravṛttāu nimittāni 'ti na svātantrya-kṣatīḥ.

tathā ca Yoga-sūtram: “nimitam aprayojakam prakṛtīnām, varaṇa-bhedas tu tataḥ, kṣetrika-vad” iti. varaṇa-bhedaḥ pratibandha-nivṛtīḥ.

prakṛti-layāt puruṣasyo 'tthāne pramāṇam apy āha:

sa hi sarva-vit sarva-kartā. 56.

5 sa hi pūrva-sarge kāraṇa-līnaḥ sargā-'ntare sarva-vit sarva-karte 'çvara ādi-puruṣo bhavati; prakṛti-laye tasyāi 'va prakṛti-pada-prāpty-āucityāt;

“tad eva saktaḥ saha karmaṇāi 'ti līṅgam, mano yatra niṣaktam asye”
'ty-ādi-çruter ity arthaḥ.

« nanv evam içvara-pratiṣedhā-'nupapattīḥ. » tatrā 'ha:

10 idṛçe-'çvara-siddhiḥ siddhā. 57.

prakṛti-līnasya janye-'çvarasya siddhir “yaḥ sarva-jñāḥ sarva-vid, yasya jñāna-mayaṁ tapa” ity-ādi-çrutibhyaḥ sarva-sammatai 'va; nitye-'çvarasyāi 'va vivādā-'spadatvād ity arthaḥ.

athavā “sa hī” 'ty-ādi sūtra-dvayam evaṁ vyākhyeyam: pāraḥ
15 api pratipādayati “sa hī” 'ti sūtreṇa. sa hi paraḥ puruṣa-sāmānyam sarva-jñāna-çaktimat sarva-kartṛtā-çaktimac ca; ayas-kānta-vat saṁnidhi-mātreṇa prerakatvād ity arthaḥ. tathā cā 'samāptā-'rtha-puruṣa-saṁnidhyāt tad-arthaṁ anye-'cchā-'nadhīnāyā api prakṛteḥ pravṛttir āvaçyakī 'ti. — « nanv evam içvara-pratiṣedha-virodhaḥ. » tatrā 'ha: “idṛçe-'çvara-siddhiḥ sid-
20 dhā.” saṁnidhya-mātreṇa 'çvarasya siddhis tu çruti-smṛtiṣu sarva-sammate 'ty arthaḥ.

“aṅguṣṭha-mātraḥ puruṣo madhya ātmani tiṣṭhati;
içāno bhūta-bhavyasya na tato vijugupsate.”

25 “sṛjate ca guṇān sarvān; kṣetra-jñas tv anupaçyati
guṇān avikriyaḥ sarvān udāsīna-vad içvara”

ity-ādi-çruti-smṛtayaḥ cāi 'tādṛçe-'çvare pramāṇam iti.

dvitīyā-'dhyāyā-'dim ārabhyāi 'tāvat-paryantaṁ sūtra-vyūhāiḥ pradhāna-sṛṣṭiḥ samāpitā. itaḥ param mokṣo-'papatty-arthaṁ pradhāna-sṛṣṭer jñāni-puruṣam praty atyanta-nivṛttir atyanta-layā-'khyā vaktavyā. tad-
30 upapatty-arthaṁ ādāu pradhāna-sṛṣṭeḥ prayojanaṁ dvitīyā-'dhyāyasyā 'di-sūtre diṇ-mātreṇo 'ktaṁ vistarataḥ pratipādayati:

pradhāna-sṛṣṭiḥ parārthaṁ svato 'py, abhokṛtvād, uṣṭra-kuṇ-
kuma-vahana-vat. 58.

pradhānasya svata eva sṛṣṭir yady api, tathā 'pi parārthaṁ, anyasya
35 bhogā-'pavargā-'rthaṁ; yatho 'ṣṭrasya kuṇkuma-vahanaṁ svāmy-arthaṁ. kutah? abhokṛtvād, acetanatvena bhogā-'pavargā-'sambhavād ity arthaḥ.

«nanu “vimukta-mokṣā-’rtham svārtham ve” ’ty anena svārthā ’pi sṛṣṭir ukte» ’ti cet, satyam; tathā ’pi puruṣārthatām vinā svārthatā ’pi na sidhyati. svārtho hi pradhānasya kṛta-bhogā-’pavargāt puruṣād ātma-vimokṣaṇam iti. «nanu bhṛtya-tulyā cet prakṛtis, tarhi katham svāmīno duḥkhā-’rtham api pravartata?» iti cen, na; sukhā-’rtha-pravṛtṭyāi ’va 5 nāntarīyaka-duḥkha-sambhavād, duṣṭa-bhṛtya-tulyatvād ve ’ti.

«nanu pradhānasyā ’cetanasya svataḥ sraṣṭṛtvam eva no ’papadyate; rathā-’deḥ para-prayatnenāi ’va pravṛtti-darṣanād?» iti. tatrā ’ha:

acetanatve ’pi kṣīra-vac ceṣṭitam pradhānasya. 59.

yathā kṣīram puruṣa-prayatna-nāirapekṣyeṇa svayam eva dadhi-rūpeṇa 10 pariṇamate, evam acetanatve ’pi para-prayatnam vinā ’pi mahad-ādi-rūpa-pariṇāmaḥ pradhānasya bhavatī ’ty arthaḥ. “dhenu-vad vatsāye” ’ty anena sūtreṇā ’sya na pāunaruktyam; tatra karaṇa-pravṛtter eva vicāritatvāt; dhenūnām cetanatvāc ce ’ti.

drṣṭāntā-’ntara-pradarṣana-pūrvakam uktā-’rtha-hetum āha:

15

karma-vad drṣṭer vā kālā-’deḥ. 60.

kālā-’deḥ karma-vad vā svataḥ pradhānasya ceṣṭitam sidhyati, drṣṭatvāt. yathāi ’ko gacchaty ṛtur, itaraḥ ca pravartata ity-ādi-rūpam kālā-’di-karma svata eva bhavati, evam pradhānasyā ’pi ceṣṭā syāt; kalpanāyā 20 drṣṭā-’nusāritvād ity arthaḥ.

«nanu tathā ’pi <mame ’dam bhogā-’di-sādhnam> iti pratisaṃdhānā-’bhāvān mūḍhāyāḥ prakṛteḥ kadācit pravṛttir api na syād, viparītā ca pravṛtṭiḥ syāt?» tatrā ’ha:

svabhāvāc ceṣṭitam, anabhisamdhānād, bhṛtya-vat. 61.

yathā prakṛṣṭa-bhṛtyasya svabhāvāt saṃskārād eva pratiniyatā ’vaḥ 25 yakī ca svāmi-sevā pravartate, na tu sva-bhogā-’bhiprāyeṇa, tathāi ’va prakṛteḥ ceṣṭitam saṃskārād eve ’ty arthaḥ.

karmā-’krṣṭer vā ’nāditāḥ. 62.

vā-ḥabdo ’tra samuccaye. yataḥ karmā ’nādy, ataḥ karmabhir ākar-ṣaṇād api pradhānasyā ’vaḥ yakī vyavasthitā ca pravṛttir ity arthaḥ. 30

tad evam pradhānasya parārtham svataḥ sraṣṭṛtve siddhe para-pra-vojana-samāptāu svata eva pradhāna-nivṛtṭyā mokṣaḥ sidhyati ’ty āha pragaṭṭakena:

vivikta-bodhāt sṛṣṭi-nivṛtṭiḥ pradhānasya, sūda-vat pāke. 63.

vivikta-puruṣa-jūānāt para-vāirāgyeṇa puruṣārtha-samāptāu pradhā- 35

nasya sṛṣṭir nivartate ; yathā pāke niṣpanne pācakasya vyāpāro nivartata ity arthaḥ. iyaṃ evā 'tyantika-pralaya ity ucyate. tathā ca ṣṛuṭiḥ :

“tasyā 'bhidyānād yojanāt tattva-bhāvād
bhūyaḥ cā 'nte viṣva-māyā-nivṛttir” iti.

- 5 «nanv evaṃ eka-puruṣasyo 'pādhāu viveka-jñāno-'tpattyā prakṛteḥ sṛṣṭi-nivṛttāu sarva-mukti-prasaṅga » iti. tatṛā 'ha :

itara itara-vat tad-doṣāt. 64.

- itaras tu vivikta-bodha-rahita itara-vad baddha-vad eva prakṛtyā tiṣṭhati. kutaḥ? tad-doṣāt; tasya pradhānasyāi 'va tat-puruṣā-'rthā-'samā-
10 panā-'khyā-doṣād ity arthaḥ. tad uktam Yoga-sūtre : “kṛtā-'rtham prati naṣṭam apy anaṣṭam tad anya-sādhāraṇatvād” iti. tathā ca pūrva-sūtre yā pradhāna-nivṛttir uktā, sā vivikta-boddhṛ-puruṣam praty eve 'ti bhāvaḥ. viṣva-māyā-ṣṛutir api jñāninam praty eva mantavyā ; “ajām” iti ṣṛutyāi 'kavākyatvād iti.

- 15 sṛṣṭi-nivṛtteḥ phalam āha :

dvayor ekatarasya vāu 'dāsinyam apavargaḥ. 65.

dvayoḥ pradhāna-puruṣayor evāu 'dāsinyam, ekākītā, paraspara-viyoga ity yāvat ; so 'pavargaḥ kāivalyam. athavā puruṣasyāi 'va kāivalyam ; < aham muktaḥ syām > ity eva puruṣārthatā-darṣanād ity arthaḥ.

- 20 eka-puruṣān nivṛttā 'pi prakṛtiḥ puruṣā-'ntaram prati pravartata ity atra dṛṣṭāntam darśayati :

anya-sṛṣṭy-uparāge 'pi, na virato 'prabuddha-rajju-tattvasye 'vo 'ragaḥ. 66.

- yathā jñāninam prati nivṛtto 'py ahir aprabuddha-rajju-tattvasya
25 bhayā-'di-sṛṣṭy-uparāgān na virato bhavati, tathāi 'va jñāni-puruṣam prati nivṛttā 'pi prakṛtir anyasyā 'jñasya buddhy-ādi-sṛṣṭy-uparāgān na viratā bhavati 'ty arthaḥ. virajyata iti pāthe 'pi virāgaḥ parān-mukhatā.

- uraga-tulyatvam ca pradhānasya ; rajju-tulye puruṣe samāropaṇād ity. evaṃ-vidham rajju-sarpā-'di-dṛṣṭāntānām āṣayam abuddhvāi 'vā 'bu-
30 dhāḥ kecid vedānti-bruvāḥ prakṛter atyanta-tucchatvam mano-mātratvam vā tulayanti. etena prakṛti-satyatā-vādi-sāṃkhyo-'kta-dṛṣṭāntena ṣṛuti-smṛty-arthā bodhanīyāḥ.

na kevalam dṛṣṭāntavattvenā 'yam arthaḥ sidhyati, kiṃ tu :

karma-nimitta-yogāc ca. 67.

- 35 sṛṣṭāu nimittam yat karma, tasya sambandhād apy anya-puruṣārtham sṛjati 'ty arthaḥ.

«nanu sarveṣāṃ puruṣāṇāṃ aprārthakatayā nāirapekṣyā-’viṣeṣe ’pi kaṃcit praty eva pradhānam pravartate, kaṃcit prati ca nivartata ity atra kiṃ niyāmakam? na ca karma niyāmakam; kasya puruṣasya kiṃ karme ’ty atrā ’pi niyāmakā-’bhāvād» iti. tatrā ’ha:

nāirapekṣye ’pi prakṛty-upakāre ’viveko nimittam. 68.

5

puruṣāṇāṃ nāirapekṣye ’py <ayam me svāmy, ayam evā ’ham> ity avivekāḍ eva prakṛtiḥ sṛṣṭy-ādibhiḥ puruṣān upakarotī ’ty arthaḥ. tathā ca yasmāi puruṣāyā ’tmānam avivicya darṣayitum vāsanā vartate, tam praty eva pradhānam pravartata ity eva niyāmakam iti bhāvah.

«pravṛtti-svabhāvatvāt katham viveke ’pi nivṛttir upapadyatām?» 10 tatrā ’ha:

nartakī-vat pravṛttasyā ’pi nivṛttiḥ cāritārthyāt. 69.

puruṣārtham eva pradhānasya pravṛtti-svabhāvo, na tu sāmānyena. ataḥ pravṛttasyā ’pi pradhānasya puruṣārtha-samāpti-rūpe caritā-’rthatve sati nivṛttir yuktā; yathā pariṣadbhyo nṛtya-darṣanā-’rtham pravṛttāyā 15 nartakyās tat-siddhāu nivṛttir ity arthaḥ.

nivṛttāu hetv-antaram āha:

doṣa-bodhe ’pi no ’pasarpaṇam pradhānasya, kula-vadhū-vat. 70.

puruṣeṇa prakṛteḥ pariṇāmitva-duḥkhātmakatvā-’di-doṣa-darṣanād api 20 lajjitāyāḥ prakṛteḥ punar na puruṣam praty upasarpaṇam; kula-vadhū-vat; yathā <svāminā me doṣo dṛṣṭa> ity avadhāraṇena lajjitā kula-vadhūr na svāminam upasarpati, tadvad ity arthaḥ. tad uktam Nāradye:

“savikārā ’pi māuḍhyena ciram bhuktā guṇā-’tmanā
prakṛtir jñāta-doṣe ’yam lajjaye ’va nivartata” iti.

25

etad evo ’ktam Kārikayā ’pi:

“prakṛteḥ sukumārataraiṃ na kiṃcid astī ’ti me matir bhavati,
yā <dṛṣṭā ’smī> ’ti punar na darṣanam upāiti puruṣasye” ’ti.

«nanu puruṣārtham cet pradhāna-pravṛttis, tarhi bandha-mokṣābhyām puruṣasya pariṇāmā-’pattir?» iti. tatrā ’ha:

30

nāi ’kāntato bandha-mokṣāu puruṣasyā, ’vivekāḍ r̥te. 71.

duḥkha-yoga-viyoga-rūpāu bandha-mokṣāu puruṣasya nāi ’kāntatas tattvataḥ, kiṃ tu caturtha-sūtra-vakṣyamāṇa-prakāreṇā ’vivekāḍ eve ’ty arthaḥ.

paramārthatas tu yathoktāu bandha-mokṣāu prakṛter eve ’ty āha:

35

prakṛter āñjasyāt, sasaṅgatvāt, paṇu-vat. 72.

prakṛter evā 'ñjasyena tattvato duḥkhena bandha-mokṣāu; sasaṅga-tvād, duḥkha-sādhanaṁ dharma-'dibhir liptatvāt; paṇu-vat; yathā paṇu rajjvā liptatayā bandha-mokṣa-bhāgī, tadvad ity arthaḥ. etad uktaṁ

5 Kārikayā:

“tasmān na badhyate 'ddhā, na mucyate, nā 'pi saṁsarati puruṣaḥ;
saṁsarati badhyate mucyate ca nānā-'ṣṭayā prakṛtir” iti.

“dvayor ekatarasya vāu 'dāsīnyam apavarga” iti sūtre ca yaḥ puruṣasyā
'py apavarga uktaḥ, sa pratibimba-rūpasya mithyā-duḥkhasya viyoga
10 eve 'ti.

«buddher ye bhāvā-'ṣṭaka-rūpā guṇās, tatra kāir bandhaḥ, kāir vā
mokṣa?» ity ākāṅkṣāyām āha:

**rūpāḥ sapta-bhir ātmānam badhnāti pradhānam, koṣa-kāra-
vad, vimocayaty eka-rūpeṇa. 73.**

15 dharma-vāirāgyāi-'ṣṭvayā-'dharmā-'jñānā-'vāirāgyā-'nāiṣṭvayāḥ sapta-
bhī rūpāḥ sva-dharmāḥ duḥkha-hetubhiḥ prakṛtir ātmānam duḥkhena
badhnāti; koṣa-kāra-vat; koṣa-kāra-kṛmir yathā sva-nirmitenā 'vāsenā
'tmānam badhnāti, tadvat. sāi 'va ca prakṛtir eka-rūpeṇa jñānenāi 'vā
'tmānam duḥkhān mocayati 'ty arthaḥ.

20 «nanu <bandha-muktī avivekāḍ> iti yad uktaṁ, tad ayuktaṁ; avi-
vekasyā 'heyā-'nupādeyatvāt; loke duḥkhasya tad-abhāva-sukhā-'der eva
ca svato heyo-'pādeyatvāt. anyathā dṛṣṭa-hānir» ity āṇḍīya caturtha-
sūtro-'ktaṁ svayam vivṛṇoti:

nimittatvam avivekasya, na dṛṣṭa-hāniḥ. 74.

25 avivekasya puruṣeṣu bandha-mokṣa-nimittatvam eva puro 'ktaṁ, na
tv aviveka eva tāv iti; nā 'to dṛṣṭa-hānir ity arthaḥ. etac ca prathamā-
'dhyāya-sūtreṣu spaṣṭam. aviveka-nimittāt prakṛti-puruṣayor saṁyogaḥ;
tasmāc ca saṁyogād utpadyamānasya prakṛta-duḥkhasya puruṣe yaḥ pra-
tibimbaḥ, sa eva duḥkha-bhogo duḥkha-bandhaḥ; tan-nivṛttir eva ca
30 mokṣā-'khyāḥ puruṣārtha iti.

tad evam ādi-sargam ārabhya 'tyantika-laya-paryanto 'khila-pariṇāmaḥ
pradhāna-tad-vikārāṇām eva; puruṣas tu kūṣastha-pūrṇa-cinmātra eve 'ty
adhyāya-dvayena vistarato vivecitam. tasya vivekasya niṣpatty-upāyeṣu
sāra-bhūtam abhyāsam āha:

35 **tattvā-'bhyāsān <ne 'ti ne 'ti> 'ti tyāgād viveka-siddhiḥ. 75.**

prakṛti-paryanteṣu jaḍeṣu <ne 'ti ne 'ti> 'ty abhimāna-tyāga-rūpāt
tattvā-'bhyāsād viveka-niṣpattir bhavati; itarat sarvam abhyāsasyā 'nga-

mātram ity arthaḥ. tathā ca ṣṛuṭiḥ “athā ’ta ādeḥ: ne ’ti ne ’ti; na hy etasmād iti ne ’ty anyat param asti,” “sa eṣa ātmā ne ’ti ne ’tī” ’ty-ādir iti.

“avyaktā-’dye viṣeṣā-’nte vikāre ’smiṇ ca varṇite
cetanā-’cetanā-’nyatva-jñānena jñānam ucyata” iti.

5

yathā:

“asthi-sthūṇaṃ snāyu-yutam māṃsa-ṣoṇita-lepanam
carmā-’vanaddham durgandhi pūrṇam mūtra-purīṣayoḥ
jarā-ṣoka-samāviṣṭaṃ rogā-’yatanam āturam
rajasvalam anityaṃ ca bhūtā-’vāsam imaṃ tyajet.
nadī-kūlaṃ yathā vṛkṣo, vṛkṣaṃ vā ṣakunir yathā,
tathā tyajann imaṃ dehaṃ kṛcchrād grāhād vimucyata”

10

iti. etad eva Kārikayā ’py uktam:

“evaṃ tattvā-’bhyāsān < nā ’smi, na me, nā ’ham > ity aparīṣeṣam
aviparyayād viḥuddhaṃ kevalam utpadyate jñānam” iti.

15

< nā ’smi > ’ty ātmanaḥ kartṛtva-niṣedhaḥ; < na me > iti saṅga-niṣedhaḥ;
< nā ’ham > iti tādātmya-niṣedhaḥ. < kevalam > ity asya vivaraṇam: < avi-
paryayād viḥuddham > iti; antarā-’ntarā viparyayaṇā ’viplutam ity arthaḥ.
idam eva kevalatvaṃ siddhi-ṣabdena sūtre proktam; “viveka-khyātir
aviplavā hāno-’pāya” iti Yoga-sūtreṇāi ’tādṛṣa-jñānasyāi ’va mokṣa-hetu-
tva-siddhir iti.

viveka-siddhāu viṣeṣam āha:

adhikāri-prabhedān na niyamaḥ. 76.

mandā-’dy-adhikāri-bheda-sattvād abhyāse kriyamāṇe ’py asminn eva
janmani viveka-niṣpattir bhavatī ’ti niyamo nā ’stī ’ty arthaḥ. ata uttamā-
’dhikāram abhyāsa-pāṭavenā ’tmanaḥ sampādayed iti bhāvaḥ.

viveka-niṣpattyaī ’va nistāro, nā ’nyathe ’ty āha:

bādhitā-’nuvṛttyā madhya-vivekato ’py upabhogaḥ. 77.

sakṛt samprajñāta-yogenā ’tma-sākṣātkāro-’ttaram madhya-vivekā-
’vasthe madhyama-viveke ’pi sati puruṣe bādhitānām api duḥkhā-’dīnām 30
prārabdha-vaṣāt pratibimba-rūpeṇa puruṣe ’nuvṛttyā bhogo bhavatī ’ty
arthaḥ. viveka-niṣpattiḥ cā ’punar-utthānād asamprajñātād eva bhavatī
’ti; atas tasyāṃ satyāṃ na bhogo ’stī ’ti pratipādayitum madhya-vivekata
ity uktam. manda-vivekas tu sākṣātkārāt pūrvaṃ ṣravaṇa-manana-
dhyāna-mātra-rūpa iti vibhāgaḥ.

35

jīvan-muktaḥ ca. 78.

jīvan-mukto ’pi madhya-vivekā-’vastha eva bhavatī ’ty arthaḥ.

jīvan-mukte pramāṇam āha :

upadeçyo-'padeṣṭṛtvāt tat-siddhiḥ. 79.

çāstreṣu viveka-viṣaye guru-çiṣya-bhāva-çraṇaṇāj jīvan-mukti-siddhir ity arthaḥ; jīvan-muktasyāi 'vo 'padeṣṭṛtva-sambhavād iti.

5 çrutiç ca. 80.

çrutir api jīvan-mukte 'sti

“dīkṣayāi 'va naro mucyet, tiṣṭhen mukto 'pi vīgrahe;
kulāla-cakra-madhya-stho vicchinno 'pi bhramed ghaṭaḥ,”

“brahmāi 'va san brahmā 'pyetī” 'ty-ādir iti. Nārādīya-smṛtir api:

10 “pūrvā-'bhyāsa-balāt kārye na lokyo na ca vāidikaḥ
a-puṇya-pāpaḥ sarvā-'tmā jīvan-muktaḥ sa ucyata” iti.

« nanu çraṇaṇa-mātreṇā 'py upadeṣṭṛtvam syāt? » tatrā 'ha :

itarathā 'ndha-paramparā. 81.

15 itarathā manda-vivekasyā 'py upadeṣṭṛtve 'ndha-paramparā-'pattir ity
arthāḥ. sāmāgryeṇā 'tma-tattvam ajñātvā ced upadiçet, kasminñcid ançe
sva-bhrameṇa çiṣyam api bhrāntī-kuryāt, so 'py anyam, so 'py anyam ity
evam andha-parampare 'ti.

« nanu jñānena karma-kṣaye sati katham jīvanam syāt? » tatrā 'ha :

cakra-bhramaṇa-vad dhṛta-çarīraḥ. 82.

20 kulāla-karma-nivṛttāv api pūrva-karma-vegād yathā svayam eva kiyat-
kālam cakram bhramati, evam jñāno-'ttaram karmā-'nutpattāv api prā-
rabdha-karma-vegena ceṣṭamānam çarīram dhṛtvā jīvan-muktas tiṣṭhatī
'ty arthaḥ.

« nanu jñāna-hetu-samprajñāta-yogena bhogā-'di-vāsanā-kṣaye katham
25 çarīra-dhāraṇam? na ca <yogasya saṃskārā-'bhībhāvakatve kim mānam?>
iti vācyam; “vyutthāna-nirodha-saṃskārayor abhībhava-prādurbhāvau
nirodha-pariṇāma” iti Yoga-sūtratas tat-siddheḥ; cira-kālinasya viṣayā-
'ntarā-'veçasya viṣayā-'ntara-saṃskārā-'bhībhāvakatāyā loke 'py anubhavāc
ce » 'ti. tatrā 'ha :

30 saṃskāra-leçatas tat-siddhiḥ. 83.

çarīra-dhāraṇa-hetavo ye viṣaya-saṃskārās, teṣām alpā-'vaçeṣāt tasya
çarīra-dhāraṇasya siddhir ity arthaḥ. atra cā 'vidyā-saṃskārasya sattā
nā 'pekṣyate; avidyāyā janmā-'di-rūpa-karma-vipākā-'rambha-mātre hetu-
tvāt; Yoga-bhāṣye Vyāsais tathā vyākhyātatvāt; “vīta-rāga-janmā-'dar-

ṣanād" iti Nyāyāc ca. na tu prārabdha-phalaka-karma-bhoge 'pī 'ti. yatra ca niyamenā 'vidyā 'pekṣyate, sa prayāsa-viṣeṣa-rūpo bhogo mūḍheṣv evā 'sti; jīvan-muktānām tu bhogā-'bhāsa eve 'ti prāg uktam. yat tu kaṣcid vedānti-bruvo « 'vidyā-saṃskāra-leṣo 'pi jīvan-muktasya tiṣṭhatī » 'ty āha, tan na; dharmā-'dharmo-'tpatti-prasaṅgāt; andha-paramparā-prasaṅgāt; avidyā-saṃskāra-leṣa-sattā-kalpane prajojanā-'bhāvāc ca. etac ca Brahma-mīmāṃsā-bhāṣye prapañcitam iti.

ṣāstra-vākyā-'rtham upasaṃharati:

vivekān niḥṣeṣa-duḥkha-nivṛttāu kṛta-kṛtyo, ne 'tarān — ne 'tarāt. 84.

10

uktāyā viveka-siddhitaḥ para-vāirāgya-dvārā sarva-vṛtti-nirodhena yadā niḥṣeṣato bādhitā-'bādhita-sādhāraṇyenā 'khila-duḥkham nivartate, tadāi 'va puruṣaḥ kṛta-kṛtyo bhavati. ne 'tarāj, jīvan-mukty-āder apī 'ty arthaḥ. — ne 'tarād iti vīpsā 'dhyāya-samāptāu.

atyanta-laya-paryantaḥ kāryo 'vyaktasya, nā 'tmanaḥ.
prokta evaṃ viveko 'tra para-vāirāgya-sādhnam.

15

iti Vijñānabhikṣu-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye vāirāgyā-'dhyāyas tṛtīyaḥ.



ṣāstra-siddhā-'khyāyikā-jāta-mukhene 'dānīm viveka-jñāna-sādhanaṇi pradārṇāyānī 'ty etad-arthaṃ caturthā-'dhyāya ārabhyate:

20

rāja-putra-vat tattvo-'padeṣāt. 1.

pūrva-pāda-ṣeṣa-sūtra-stha-viveko 'nuvartate. rāja-putrasye 'va tattvo-'padeṣād viveko jāyata ity arthaḥ. atre 'yam ākhyāyikā: kaṣcid rāja-putro gaṇḍa-rkṣa-janmanā purān niḥsāritaḥ Ṣabareṇa kenacit poṣito < 'ham Ṣabara > ity abhimanyamāna āste. taṃ jīvanam jñātvā kaṣcid amātyaḥ prabodhayati: < na tvam Ṣabaro, rāja-putro 'sī > 'ti. sa yathā jhaṭity eva Cāṇḍālā-'bhīmānaṃ tyaktvā tāttvikam rāja-bhāvam evā 'lambate < rājā 'ham asmī > 'ti, evam evā < 'di-puruṣāt paripūrṇa-cinmātratvenā 'bhivyaktād utpannas tvam tasyā 'ṇṣa > iti kārūṇiko-'padeṣāt prakṛty-abhimānaṃ tyaktvā < Brahma-putratvād aham apī Brahmāi 'va, na tu tad-vilakṣaṇaḥ saṃsārī > 'ty evaṃ sva-svarūpam evā 'lambata ity arthaḥ. tathā Gāruḍe:

30

- “yathāi 'ka-hema-maṇinā sarvaṃ hemamayam bhavet,
tathāi 'va jñātam īcena jñātenā 'py akhilaṃ jagat.
grahā-'viṣṭo dvijaḥ kaṇṇic < Chūdro 'ham > iti manyate,
graha-nāṣāt punaḥ svīyam brāhmaṇyam manyate yathā,
5 māyā-'viṣṭas tathā jīvo < deho 'ham > iti manyate,
māyā-nāṣāt punaḥ svīyaṃ rūpaṃ < Brahmā 'smi > manyata” iti.

strī-Īndrā-'dayo 'pi brāhmaṇena brāhmaṇasyo 'padeṣaṃ ṣrutvā kṛtā-
'rthāḥ syur ity etad-arthaṃ ākhyāyikā-'ntaraṃ darśayati:

piṇḍa-vad anyā-'rtho-'padeṣe 'pi. 2.

- 10 Arjunā-'rthaṃ ṣrī-Kṛṣṇena tattvo-'padeṣe kriyamāṇe 'pi samīpa-sthasya
piṇḍasya viveka-jñānaṃ jātam, evaṃ anyeṣāṃ api bhaved ity arthaḥ.

yadi ca sakṛd-upadeṣā jñānaṃ na jāyate, tado 'padeṣā-'vṛttir api
kartavye 'tī 'tihāsa-'ntaraṃ āha:

āvṛttir asakṛd-upadeṣāt. 3.

- 15 upadeṣā-'vṛttir api kartavyā; Chāndogyā-'dāu Āvetaketv-ādikam praty
Āruṇi-prabhṛtināṃ asakṛd-upadeṣe-'tihāsaḍ ity arthaḥ.

vāirāgyā-'rthaṃ nidarśana-pūrvakam ātma-saṃghātasya bhaṅguratvā-
'dikam pratipādayati:

pitā-putra-vad ubhayor dṛṣṭatvāt. 4.

- 20 svasya pitā-putrayor ivā 'tmano 'pi maraṇo-'tpattyor dṛṣṭatvād anu-
mitatvād vāirāgyeṇa viveko bhavati 'ty arthaḥ. tad uktam:

“ātmanaḥ pitṛ-putrābhyāṃ anumeyāu bhavā-'pyayāv” iti.

itaḥ param utpanna-jñānasya viraktasya jñāna-niṣpatty-aṅgāny ākhyā-
yiko-'kta-dṛṣṭāntāir darśayati:

- 25 **ṣyena-vat sukha-duḥkhī tyāga-viyogābhyām. 5.**

parigraho na kartavyo, yato dravyāṇāṃ tyāgena lokaḥ sukhī viyogena
ca duḥkhī bhavati, ṣyena-vad ity arthaḥ. ṣyeno hi sāmīṣaḥ kenā-'py
upahatyā 'miśād viyojya duḥkhī kriyate; svayaṃ cet tyajati, tadā duḥkhād
vimucyate. tad uktam:

- 30 “sāmīṣaṃ kuraraṃ jaghnur balino 'nye nirāmiśāḥ;
tadā 'miśaṃ parityajya sa sukhaṃ samavindate” 'ti.

tathā Manunā 'py uktam:

“nadī-kūlaṃ yathā vṛkṣo, vṛkṣaṃ vā ṣakunir yathā,
tathā tyajann imaṃ dehaṃ kṛcchrād grāhād vimucyata” iti.

ahi-nirvlayani-vat. 6.

yathā 'hir jīrṇāṃ tvacam parityajaty anāyāsena heya-buddhyā, tathāi 'va mumukṣuḥ prakṛtim bahu-kālo-'pabhuktām jīrṇāṃ heya-buddhyā tyajed ity arthaḥ. tad uktam: "jīrṇāṃ tvacam ivo 'raga" iti.

tyaktam ca prakṛty-ādikam punar na svīkuryād ity atrā 'ha :

5

chinna-hasta-vad vā. 7.

yathā chinnaṃ hastam punaḥ ko-'pi nā 'datte, tathāi 'vāi 'tat tyaktam punar nā 'bhimanyete 'ty arthaḥ. — vā-ṣabdo 'py-arthe.

asādhana-'nucintanam bandhāya, Bharata-vat. 8.

vivekasya yad antar-aṅga-sādhanaṃ na bhavati, sa ced dharmo 'pi 10 syāt, tathā 'pi tad-anucintanaṃ tad-anuṣṭhāne cittasya tātparyāṃ na kartavyaṃ, yatas tad bandhāya bhavati viveka-vismāratayā; Bharata-vat; yathā Bharatasya rāja-rṣer dharmyam api dīnā-'nātha-hariṇa-ṣāva-kasya poṣaṇam ity arthaḥ. tathā ca Jaḍabharataṃ prakṛtya Viṣṇupurāṇe :

"capalaṃ capale tasmin dūra-gaṃ dūra-gāmini

15

āsīc cetaḥ samāsaktaṃ tasmin hariṇa-potaka" iti.

bahubhir yoge virodho rāgā-'dibhiḥ, kumārī-ṣaṅkha-vat. 9.

bahubhiḥ saṅgo na kāryaḥ; bahubhiḥ saṅge hi rāgā-'dy-abhividyaktyā kalaho bhavati yoga-bhraṇṇakaḥ; yathā kumārī-hasta-ṣaṅkhānām anyo-'nya-saṅgena jhaṇatkāro bhavati 'ty arthaḥ.

20

dvābhyām api tathāi 'va. 10.

dvābhyām yoge 'pi tathāi 'va virodho bhavati; ata ekākināi 'va sthā-tavyam ity arthaḥ. tad uktam :

"vāse bahūnāṃ kalaho bhaved, vārttā dvayor api;
eka eva caret tasmāt, kumāryā iva kaṅkaṇam" iti.

25

"āṣā-vāivaṣya-virase citte saṃtoṣa-varjite
mlāne vaktram ivā 'darṣe na jñānam pratibimbati"

'ti vacanān nirāṣatā yoginā 'nuṣṭheye 'ty āha :

nirāṣaḥ sukhī, Piṅgalā-vat. 11.

āṣāṃ tyaktvā puruṣaḥ saṃtoṣā-'khyasukhavān bhūyāt; Piṅgalā-vat; 30 yathā Piṅgalā nāma veṣyā kāntā-'rthinī kāntam alabdhvā nirviṇṇā satī viḥyā 'ṣāṃ sukhinī babhūva, tadvad ity arthaḥ. tad uktam :

"āṣā hi paramaṃ duḥkhaṃ, nāirāṣyam paramaṃ sukham,
yathā saṃchidya kāntā-'ṣāṃ sukhaṃ suṣvāpa Piṅgale" 'ti.

« nanv ācā-nivṛtṭyā duḥkha-nivṛtṭiḥ syāt ; sukham tu kutaḥ, sādhanā-
 'bhāvād? » iti. ucyate: cittasya sattva-prādhānyena svābhāvikaṃ yat
 sukham ācāyā pibitaṃ tiṣṭhati, tad evā 'cā-vigame labdha-vṛttikam bha-
 vati, tejaḥ-pratibaddha-jala-ṣāitya-vad iti na tatra sādhanā-'pekṣā. etad
 5 eva cā 'tma-sukham ity ucyata iti.

yoga-pratibandhakatvād ārambho 'pi bhogā-'rthaṃ na kartavyaḥ ;
 anyathāi 'va tad-upapatter ity āha :

anārambhe 'pi para-gr̥he sukhi, sarpa-vat. 12.

sukhī bhaved iti ṣeṣaḥ. ṣeṣaṃ sugamam. tad uktam :

10 “ gr̥hā-'rambho hi duḥkhāya, na sukhāya kathaṃ-cana ;
 sarpaḥ para-kṛtaṃ veṣṇa praviṣya sukham edhata ” iti.

ṣāstrebyho gurubhyaḥ ca sāra eva gr̥hyah ; anyathā 'bhyupagama-
 vādā-'dibhir ukte 'sāra-bhāge 'nyo-'nya-virodhenā 'rtha-bāhulyena cāi
 'kāgratāyā asambhavād ity āha :

15 **bahu-ṣāstra-gurū-'pāsane 'pi sārā-'dānam, ṣaṭpada-vat. 13.**

kartavyam iti ṣeṣaḥ ; anyat sugamam. tad uktam :

“ aṇubhyaḥ ca mahadbhyaḥ ca ṣāstrebyah kuṣalo narah
 sarvataḥ sāram ādadyāt, puṣpebhya iva ṣaṭpada ” iti.

Mārkaṇḍeyapurāṇe ca :

20 “ sāra-bhūtam upāsita jñānaṃ yat svārtha-sādhakam ;
 jñānānam bahutā yāi 'sā yoga-vighna-karī hi sā.
 < idaṃ jñeyam, idaṃ jñeyam > iti yas tṛṣitaḥ caret,
 asāu kalpa-sahasreṣu nāi 'va jñeyam avāpnuyād ” iti.

sādhana-'ntaraṃ yathā tathā bhavaty, ekāgratayāi 'va samādhi-pālana-
 25 dvārā viveka-sākṣātkāro niṣpādanīya ity āha :

iṣu-kāra-van nāi 'ka-cittasya samādhi-hāniḥ. 14.

yathā ṣara-nirmāṇyāi 'ka-cittasye 'ṣu-kārasya pārṣve rājño gamanena
 'pi na vṛtṭy-antara-nirodho 'hīyata, evam ekāgra-cittasya sarvathā 'pi na
 samādhi-hānir vṛtṭy-antara-nirodha-kṣatir bhavati. tataḥ ca viṣayā-'ntara-
 30 sañcārā-'bhāve dhyeya-sākṣātkāro 'py avaṣyam bhavati 'ty ekāgratāṃ
 kuryād ity arthaḥ. tad uktam :

“ tadāi 'vam ātmany avaruddha-citto na veda kimcid bahir antaraṃ vā,
 yathe 'ṣu-kāro nrpatiṃ vrajantaṃ iṣāu gatā-'tmā na dadarṣa pārṣva ” iti.

satyāṃ ṣaktāu jñāna-balāc cec chāstra-kṛta-niyamo vṛthā lañghyate,
 35 tadā jñānā-'niṣpattiyā 'narthakyaṃ jñāna-sādhanaṃ bhavati 'ty āha :

kr̥ta-niyama-laṅghanād ānarthakyaṃ, loka-vat. 15.

yah çāstreṣu kṛto yoginām niyamas, tasyo 'llaṅghane jñāna-niṣpatty-
ākhyo 'rtho na bhavati; loka-vat; yathā loke bhāṣajyā-'dāu vihita-pathyā-
'dīnām laṅghane tat-tat-siddhir na bhavati, tadvad ity arthaḥ. aṣaktyā
jñāna-rakṣā-'rtham vā laṅghane tu na jñāna-pratibandhaḥ;

5

“apeta-vrata-karmā tu kevalam brahmaṇi sthitaḥ
brahma-bhūtaḥ caran loke brahma-cārī 'ti kathyate.”

“na papāṭha guru-proktām kṛto-'panayanaḥ çrutim
na dadarça ca karmāṇi çāstrāṇi jagṛhe na ce”

'ty-ādy-Anugītā-'di-vākyebhyaḥ. ata eva Viṣṇupurāṇā-'dāu vṛthā karma- 10
tyāgina eva pākhaṇḍatayā ninditāḥ

“puṁsām jaṭā-dharaṇa-māuṇḍyavatām vṛthāi 'va
moghā-'çinām akhila-çāuca-bahiṣkṛtānām
piṇḍa-pradāna-pitṛ-toya-vivarjitānām
sambhāṣaṇād api narā narakam prayāntī”

15

'ty-ādine 'ti.

niyama-vismaraṇe 'py ānarthakyaṃ āha:

tad-vismaraṇe 'pi, bhekī-vat. 16.

sugamam. bhekyāç ce 'yam ākhyāyikā. kaçcid rājā mṛgayām gato
vipine sundarīm kanyām dadarça; sā ca rājñā bhāryā-bhāvāya prārthitā 20
niyamam cakre: yadā mahyam tvayā jalam pradarçyate, tadā mayā gan-
tavyam iti. ekadā tu krīḍayā pariçrāntā rājānam papraccha: kutra jalam?
iti. rājā 'pi samayam vismṛtya jalam adarçayat. tataḥ sā bheka-rāja-
duhitā kāma-rūpiṇī bhekī bhūtvā jalam viveça. tataç ca rājā jalā-'dibhir
anviṣyā 'pi na tām avindat iti.

25

çravaṇa-vad guru-vākya-mīmāṃsāyā apy āvaçyakatva itihāsam āha:

no 'padeça-çravaṇe 'pi kr̥ta-kṛtyatā parāmarçād ṛte, Virocana-
vat. 17.

parāmarço guru-vākya-tātparya-nirṇāyako vicāraḥ. tam vino 'padeça-
vākya-çravaṇe 'pi tattva-jñāna-niyamo nā 'sti; Prajāpater upadeça-çravaṇe 30
'pī 'ndra-Virocanayor madhye Virocanasya parāmarçā-'bhāvena vivekā-
'bhāva-çruter ity arthaḥ. ato gurū-'padiṣṭasya mananam api kāryam iti.
drçyate ce 'dānīm apy ekasyāi 'va <tat tvam asy>-upadeçasya nānā-rūpāir
arthe sambhāvanā: akhaṇḍatvam avāidharmya-lakṣaṇā-'bhedo 'vibhāgaç
ce 'ti.

35

ata eva ca parāmarço drçyata ity āha:

drṣṭas tayor Indrasya. 18.

tac-chabdeno 'cyamānayoh parāmarṣaḥ. tayor Indra-Virocanayor madhye parāmarṣa Indrasya dṛṣṭaḥ ce 'ty arthaḥ.

kṛta-kṛtyatām apī 'ndrasya dṛṣṭānta-vidhayā pradārṣayan samyag-jñānā-rthinā ca guru-sevā bahu-kālāṃ kartavye 'ty āha :

5 praṇati-brahmacārya-'pasarpaṇāni kṛtvā siddhir bahu-kālāt, tadvat. 19.

tadvad Indrasye 'vā 'nyasyā 'pi gurāu praṇati-vedādhyayana-sevā-'dīn kṛtvāi 'va siddhis tattvā-rtha-sphūrtir bhavati, nā 'nyathe 'ty arthaḥ. tathā ca ṣṛutiḥ :

10 “yasya deve parā bhaktir yathā deve tathā gurāu,
tasyāi 'te kathitā hy arthāḥ prakāṣante mahātmana ” iti.

na kāla-niyamo, Vāmadeva-vat. 20.

āhika-sādhanād eva bhavati 'ty-ādir jñāno-'daye kāla-niyamo nā 'sti ; Vāmadeva-vat ; Vāmadevasya janmā-'ntarīya-sādhanebhyo garbhe 'pi yathā
15 jñāno-'dayas, tathā 'nyasyā 'pī 'ty arthaḥ. tathā ca ṣṛutiḥ “ tad dhāi 'tat paçyann ṛṣir Vāmadevaḥ pratipede < 'ham Manur abhavaṃ Sūryaḥ ce > 'ti. tad idam apy etarhi ya evaṃ vedā < 'ham brahmā 'smi > 'ti, sa idaṃ sarvaṃ bhavati ” 'ty-ādir iti. < aham Manur abhavam > ity-ādikam avāi-dharma-lakṣaṇā-'bheda-parami sarva-vyāpakatā-'khyā-brahmatā-parami vā ;

20 “sarvaṃ samāpnoṣi, tato 'si sarva ”

ity-ādi-smaraṇāt. < sa idaṃ sarvaṃ bhavati > 'ti tv āupādhika-pariccheda-syā 'tyanto-'cheda-param iti.

« nanu saṃyoḡa-'pāsanāyā api jñāna-hetutva-ḡrahaṇāt tata eva jñānam bhaviṣyati ; kim-arthaṃ duṣkara-sūkṣma-yoga-cārye ? » 'ti. tatrā 'ha :

25 adhyasta-rūpo-'pāsanāt pāramparyeṇa, yajño-'pāsakānām iva. 21.

siddhir ity anuṣajyate. adhyasta-rūpāiḥ puruṣāṇām Brahma-Viṣṇu-Harā-'dīnām upāsanāt pāramparyeṇa Brahmā-'di-loka-prāpti-krameṇa sat-tva-ḡuddhi-dvārā vā jñāna-niṣpattir, na sākṣāt ; yathā yājñikānām ity
30 arthaḥ.

Brahmā-'di-loka-paramparayā 'pi jñāna-niṣpattāu nā 'sti niyama ity āha :

itarā-lābhe 'py āvṛttiḥ, pañcā-'gni-yogato janma-ḡruteḥ. 22.

nirguṇā-'tmā itarasyā 'dhyasta-rūpasya Brahma-loka-paryantasya
35 lābhe 'py āvṛttir asti. kutaḥ ? deva-yāna-pathena Brahma-lokaṃ gatasyā 'pi dyu-parjanya-dharā-nara-yoṣid-rūpā-'gni-pañcake pañcā-'hutito janma-

gravaṇāc Chāndogya-pañcama-prapāṭhake “asāu vāva loko, Gāutamā, 'gnir” ity-ādine 'ty arthaḥ. yac ca Brahma-lokāḍ anāvṛtti-vākyam, tat tatrāi 'va prāyeṇo 'tpanna-jñāna-puruṣa-viṣayakam iti.

jñāna-niṣpattir viraktasyāi 've 'ty atra nidarṇanam āha :

viraktasya heya-hānam upādeyo-'pādānam, haṇsa-kṣira-vat. 23. 5

viraktasyāi 'va heyānām prakṛty-ādīnām hānam upādeyasya cā 'tmana upādānam bhavati; yathā dugdha-jalayor ekībhāvā-'pannayor madhye 'sāra-jala-tyāgena sāra-bhūta-kṣīro-'pādānam haṇsasyāi 'va, na tu kākā-'der ity arthaḥ.

siddha-puruṣa-saṅgād apy etad ubhayam bhavati 'ty āha :

10

labdhā-'tiṣaya-yogād vā, tadvat. 24.

labdho 'tiṣayo jñāna-kāṣṭhā yena, tat-saṅgād apy uktam bhavati, haṇsa-vad eve 'ty arthaḥ; yathā 'larkasya Dattātreyasāṅgama-mātrād eva svayam vivekaḥ prādur-abhūd iti.

rāgi-saṅgo na kārya ity āha :

15

na kāma-cāritvaṃ rāgo-'pahate, ṣuka-vat. 25.

rāgo-'pahate puruṣe kāmataḥ saṅgo na kartavyaḥ; ṣuka-vat; yathā ṣuka-pakṣī prakṛṣṭa-rūpa iti kṛtvā kāma-cāram na karoti rūpa-lolupāir bandhana-bhayāt, tadvad ity arthaḥ.

rāgi-saṅge tu doṣam āha :

20

guṇa-yogād baddhaḥ, ṣuka-vat. 26.

teṣām saṅge tu guṇa-yogāt tadiya-rāgā-'di-yogād baddhaḥ syāt; ṣuka-vad eva; yathā ṣuka-pakṣī vyādhasya guṇai rajjubhir baddho bhavati, tadvad ity arthaḥ.

athavā guṇitayā guṇa-lolupāir baddho bhavati, ṣuka-vad ity arthaḥ. 25
atrāi 'vo 'ktaṃ Sāubhariṇā :

“sa me samādhir jala-vāsa-mitra-matsyasya saṅgāt sahasāi 'va naṣṭaḥ;
parigrahaḥ saṅga-kṛto mamā 'yam, parigraho-'tthāḥ ca mahā-vidhitsā” iti.

vairāgyasyā 'py upāyam avadhārayati dvābhyām :

na bhogād rāga-ṇāntir, muni-vat. 27.

30

yathā muneḥ Sāubharer bhogān na rāga-ṇāntir abhūt, evam anyeṣām api na bhavati 'ty arthaḥ. tad uktam Sāubhariṇai 'va :

“ā mṛtyuto nāi 'va mano-rathānām anto 'sti; vijñātam idam mayā 'dya.
mano-rathā-'sakti-parasya cittam na jāyate vāi paramā-'rtha-saṅgi” ti.

api tu

doṣa-darṣanād ubhayoḥ. 28.

ubhayoḥ prakṛti-tat-kāryayoḥ pariṇāmitva-duḥkhātmakatvā-'di-doṣa-darṣanād eva rāga-çāntir bhavati, muni-vad eve 'ty arthaḥ. Sāubharer
5 hi saṅga-doṣa-darṣanād eva paçcād vāirāgyam çrūyate :

“ duḥkham yad evāi 'ka-çarīra-janma,
çatā-'rdha-saṃkhyam tad idam prasūtam ;
parigraheṇa kṣitipā-'tmajānām
sutāir anekāir bahulī-kṛtam tad ”

10 ity-ādine 'ti.

rāgā-'di-doṣo-'pahatasyo 'padeça-graheṇa 'py anadhikāram āha :

na malina-cetasy upadeça-bija-praroho, 'ja-vat. 29.

upadeça-rūpam yaj jñāna-vṛkṣasya bījam, tasyā 'ṅkuro 'pi rāgā-'di-malina-citte no 'tpadyate ; Aja-vat ; yathā 'ja-nāmni nṛpe bhāryā-çoka-
15 malina-citte Vasiṣṭheno 'ktasyā 'py upadeça-bījasya nā 'ṅkura utpanna ity arthaḥ.

kim bahunā ?

nā 'bhāsa-mātram api, malina-darpaṇa-vat. 30.

āpāta-jñānam api malina-cetasy upadeçān na jāyate ; viṣayā-'ntara-
20 saṃcārā-'dibhiḥ pratibandhāt ; yathā malāiḥ pratibandhān malina-darpaṇe 'rtho na pratibimbati, tadvad ity arthaḥ. tad uktam Yājñavalkyena :

“ malino hi yathā 'darço rūpā-'lokasya na kṣamaḥ,
tathā vikala-karaṇa ātma-jñānasya na kṣama ” iti.

yadi vā yathā-katham-cij jñānam jāyeta, tathā 'py upadeçā-'nurūpam
25 na bhaved ity āha :

na taj-jasyā 'pi tad-rūpatā, pañka-ja-vat. 31.

tasmād upadeçāj jātasyā 'pi jñānasyo 'padeçā-'nurūpatā na bhavati
sāmagryeṇa 'navabodhāt ; pañka-ja-vat ; yathā bījasyo 'ttamatve 'pi pañka-
doṣād bījā-'nurūpatā pañka-jasya na bhavati, tadvad ity arthaḥ. pañka-
30 sthānīyam çīṣya-cittam.

« nanu Brahma-lokā-'diṣv āiçvareṇāi 'va puruṣārtha-siddhyā kim-
artham etāvataḥ prayāsena mokṣāya jñāna-niṣpādanam ? » tatrā 'ha :

na bhūti-yoge 'pi kṛta-kṛtyato, 'pāsyā-siddhi-vad — upāsyā-sid-
dhi-vat. 32.

35 āiçvarya-yoge 'pi kṛta-kṛtyatā kṛtā-'rthatā nā 'sti ; kṣayā-'tiçaya-duḥ-
khāir anugamāt. upāsyā-siddhi-vat ; yatho 'pāsyānām Brahmā-'dīnām sid-

dhi-yoge 'pi na kṛta-kṛtyatā, teṣāṁ api yoga-nidrā-'dāu yogā-'bhyāsa-ṣrava-
ṇāt, tathāi 'va tad-upāsanayā prāpta-tad-aiṣvaryaśyā 'pī 'ty arthaḥ. —
upāśya-siddhi-vad iti vīpsā 'dhyāya-samāptāu.

adhyāya-tritayo-'ktasya vivekasyā 'ntar-aṅgakam
ākhyāyikābhiḥ samproktam atrā 'dhyāye samāsataḥ.

5

iti Vijñānabhikṣu-nirmite Kāpila-sāṁkhya-pravacanasya bhāṣya ākhyāyikā-
'dhyāyaḥ caturthaḥ.



sva-ṣāstra-siddhāntaḥ paryāptaḥ. itaḥ param sva-ṣāstre pareṣāṁ
pūrva-pakṣāṁ apākartum pañcamā-'dhyāya ārabhyate. tatrā 'dāv « ādi-
sūtre 'tha-ṣabdena yan maṅgalaṁ kṛtaṁ, tad vyartham » ity ākṣepaṁ samā- 10
dhatte :

maṅgalā-'caraṇaṁ ṣiṣṭā-'cārāt phala-darṣanāc chrutitaḥ ce 'ti. 1.

maṅgalā-'caraṇaṁ yat kṛtaṁ, tasyāi 'tāiḥ pramāṇāiḥ kartavyatā-sid-
dhir ity arthaḥ. iti-ṣabdo hetv-antarā-'kāṅkṣā-nirāsā-'rthaḥ.

« 'īṣvarā-'siddher » iti yad uktam, tan no 'papadyate, karma-phala- 15
dātṛtāyā tat-siddher » iti ye pūrva-pakṣiṇas, tān nirākaroti :

ne 'ṣvarā-'dhiṣṭhite phala-niṣpattiḥ, karmaṇā tat-siddheḥ. 2.

īṣvarā-'dhiṣṭhite kāraṇe karma-phala-rūpa-pariṇāmasya niṣpattir na
yuktā; āvaṣyakena karmaṇāi 'va phala-niṣpatti-sambhavād ity arthaḥ.

īṣvarasya phala-dātṛtvaṁ na ghaṭate 'pī 'ty āha sūtrāiḥ : 20

svo-'pakārād adhiṣṭhānaṁ, loka-vat. 3.

īṣvarasyā 'dhiṣṭhātṛtve svo-'pakārā-'rtham eva loka-vad adhiṣṭhānaṁ
syād ity arthaḥ.

« bhavatv īṣvarasyā 'py upakāraḥ ; kā kṣatir? » ity āṣaṅkyā 'ha :

lāukike-'ṣvara-vad itarathā. 4.

25

īṣvarasyā 'py upakāra-svīkāre lāukike-'ṣvara-vad eva so 'pi saṁsārī
syāt; apūrṇa-kāmatayā duḥkhā-'di-prasaṅgād ity arthaḥ.

« tathāi 'va bhavatv » ity āṣaṅkyā 'ha :

pāribhāṣiko vā. 5.

saṁsāra-sattve 'pi ced īṣvaras, tarhi sargā-'dy-utpanna-puruṣe pari- 30

bhāṣā-mātram asmākam iva bhavatām api syāt; saṃsāritvā-'pratihatēccha-tvayor virodhān nityāi-'çvayā-'nupapatter ity arthaḥ.

Īçvarasyā 'dhiṣṭhārttve bādhakā-'ntaram āha:

na rāgād ṛte tat-siddhiḥ, pratiniyata-kāraṇatvāt. 6.

- 5 kim ca rāgaṃ vinā nā 'dhiṣṭhārttvaṃ sidhyati; pravṛttāu rāgasya pratiniyata-kāraṇatvād ity arthaḥ. upakāra iṣṭā-'rtha-siddhī, rāgas tū 'tkaṭe 'cche 'ti na pāunaruktyam.

«nanv evam astu rāgo 'pī 'çvare.» tatrā 'ha:

tad-yoge 'pi na nitya-muktaḥ. 7.

- 10 rāga-yoge 'pi svīkriyamāṇe sa nitya-mukto na syāt; tataḥ ca te siddhānta-hānir ity arthaḥ. kim ca prakṛtim praty āiçvaryaṃ prakṛti-pariṇāma-bhūte-'cchā-'dīnā na sambhavati; anyo-'nyā-'çrayāt: iccho-'tpatty-anantaram prakṛti-pravartanam, prakṛti-pravṛtṭy-anantaram ce 'cchā-'dir iti. nitye-'cchā-'dikaṃ ca prakṛtāu na yuktam; çruti-smṛti-siddha-sāmyā-
15 'vasthā-'nupapatteḥ.

ataḥ prakāra-dvayam avaçiṣyate, tad yathā: āiçvaryaṃ kim pradhāna-dharmatvenā 'smad-abhimatānām icchā-'dīnāṃ sāksād eva cetana-sambandhāt, kiṃ vā 'yas-kānta-maṇi-vat saṃnidhi-sattā-mātreṇa prerakatvād? iti. tatrā 'dyam pakṣaṃ dūṣayati:

- 20 **pradhāna-çakti-yogāc cet, saṅgā-'pattiḥ. 8.**

pradhāna-çakter icchā-'deḥ puruṣe yogāt puruṣasyā 'pi dharma-saṅgā-'pattiḥ; tathā ca "sa yat tatra paçyaty, ananvāgatas tena bhavati; asaṅgo hy ayam puruṣa" ity-ādi-çruti-virodha ity arthaḥ.

antye tv āha:

- 25 **sattā-mātrāc cet, sarvāi-'çvaryaṃ. 9.**

- ayas-kānta-vat saṃnidhi-sattā-mātreṇa ced āiçvaryaṃ, tarhi sarveṣāṃ eva tat-tat-sargeṣu bhoktṛṇām puṃsām aviçeṣeṇāi 'çvaryaṃ asmad-abhipretam eva siddham; akhila-bhoktṛ-saṃyogād eva pradhānena mahad-ādi-sarjanād iti. tataḥ cāi <'ka eve 'çvara> iti bhavat-siddhānta-hānir ity
30 arthaḥ.

«syād etat. Īçvara-sādhaka-pramāṇa-virodhenāi 'te 'sat-tarkā eva; anyathāi 'vaṃ-vidhā-'sat-tarka-sahasrāiḥ pradhānam api bādhitum çakyata» ity ata āha:

pramāṇā-'bhāvān na tat-siddhiḥ. 10.

- 35 tat-siddhir nitye-'çvara-siddhiḥ. Īçvare tāvat pratyakṣaṃ nā 'stī 'ty anumāna-çābdāv eva pramāṇe vaktavye; te ca na sambhavata ity arthaḥ.

asambhavam eva pratipādayati sūtrābhyām :

sambandhā-'bhāvān nā 'numānam. 11.

sambandho vyāptiḥ; abhāvo 'siddhiḥ. tathā ca «mahad-ādikaṃ sakar-
tṛkaṃ, kāryatvād » ity-ādy-anumāneṣv aprayojakatvena vyāpyatvā-'siddhyā
ne 'ḡvare 'numānam ity arthaḥ.

5

nā 'pi ḡabda ity āha :

ḡrutir api pradhāna-kāryatvasya. 12.

prapañce pradhāna-kāryatvasyāi 'va ḡrutir asti, na cetana-kāraṇatve,
'yathā

“ajām ekām lohita-ḡukla-kṛṣṇām bahvīḥ prajāḥ sṛjamānām sarūpāḥ,” 10

“tad dhe 'dam tarhy avyākṛtam āsīt, tan nāma-rūpābhyām vyākriyate ”
'ty-ādir ity arthaḥ.

yā ca “tad āikṣata: bahu syām” ity-ādiḡ cetana-kāraṇatā-ḡrutīḥ, sā
sargā-'dāv utpannasya mahat-tattvo-'pādhikasya mahā-puruṣasya-janya-
jñāna-parā; kiṃ vā bahu-bhavanā-'nurodhāt pradhāna eva <kūlam pipati- 15
ṣatī> 'ti-vad gāuṇī; anyathā “sākṣī cetā kevalo nirguṇaḡ ce ” 'ty-ādi-ḡruty-
uktā-'pariṇāmitvasya puruṣe 'nupapatter iti.

ayaṃ ce 'ḡvara-pratiṣedha āiḡvare vāirāgyā-'rtham iḡvara-jñānam
vinā 'pi mokṣa-pratipādanā-'rtham ca prāuḡhi-vāda-mātram iti prāḡ eva
vyākhyātam. anyathā jīva-vyāvṛttasye 'ḡvara-nityatvā-'der gāuṇatva-kal- 20
panā-gāuravam. āupādhikānām nitya-jñāne-'cehā-'dīnām mahad-ādi-pari-
ṇāmānām cā 'ṇḡikāreṇa kāuṭasthyā-'dy-upapatter ity-ādikaṃ Brahma-
mīmāṃsāyām draṣṭavyam iti.

<nā 'vidyāto bandha> iti yat siddhāntitam prathama-pāde, tatra para-
mataṃ vistarataḥ praghaṭṭakena dūṣayati: 25

nā 'vidyā-ḡakti-yogo niḥsaṅgasya. 13.

pare prāhuḥ: «pradhānam nā 'sti, kiṃ tu jñāna-nāḡyā-'nādy-avidyā-
'khyā ḡaktiḡ cetane tiṣṭhati. tata eva cetanasya bandhas, tan-nāḡe ca
mokṣa » iti. tatre 'dam ucyate: niḥsaṅgatayā cetanasyā 'vidyā-ḡakti-
yogaḥ sākṣān na sambhavatī 'ti. avidyā hy atasmiṃs tad-ākāratā, sa ca 30
vikāra-viḡeṣo vikāra-hetu-samyoga-rūpaṃ saṅgaṃ vinā na sambhavatī 'ty
arthaḥ.

«nanv avidyā-vaḡād evā 'vidyā-yogo vaktavyaḥ; tathā cā 'pāramār-
thikatvān na tayā saṅga » iti. tatrā 'ha :

tad-yoge tat-siddhāv anyo-'nyā-'ḡrayatvam. 14.

35

avidyā-yogaḡ avidyā-siddhāu cā 'nyo-'nyā-'ḡrayatvam ātmā-'ḡrayatvam
anavasthā ve 'ti ḡeṣaḥ.

«nanu bījā-'ñkura-vad anavasthā na doṣāye» 'ty āgaṅkyā 'ha :

na bījā-'ñkura-vat, sādi-saṃsāra-ṣruteḥ. 15.

bījā-'ñkura-vad anavasthā na sambhavati; puruṣāṇām saṃsārasyā
'vidyā-'dy-akhilā-'nārtha-rūpasya sādītva-ṣruteḥ; pralaya-susupty-ādāv
5 abhāva-ṣravaṇād ity arthaḥ. “vijñāna-ghana evāi 'tebhyo bhūtebhyaḥ
samutthāya tāny evā 'nuvinaṣyati” 'ty-ādi-ṣrutibhir hi pralayā-'dāu bud-
dhi-vṛtty-abhāvena tad-āupādhikā-'vidyā-vidyā-'dy-akhila-saṃsāra-ṣūnya-
cinmātratvam puruṣāṇām siddham iti. tasmād «avidyā 'py āvidyikī» 'ti
vāñ-mātram.

10 «nanv asmākam avidyā pāribhāṣikī, na tu yogo-'ktā 'nātmany ātma-
buddhy-ādi-rūpā. tathā ca bhavatām pradhāna-vad evā 'smākam api tasyā
akhaṇḍā-'nāditayā puruṣa-niṣṭhatve 'pi nā 'saṅgatā-hānir» ity āgaṅkayām
parikalpitam avidyā-ṣabdā-'rthanā vikalpāyā dūṣayati :

vidyāto 'nyatve brahma-bādha-prasaṅgaḥ. 16.

15 yadi vidyā-'nyatvam evā 'vidyā-ṣabdā-'rthas, tarhi tasya jñāna-nāṣya-
tayā brahmaṇa ātmano 'pi bādho nāṣaḥ prasajyate; vidyā-bhinnatvād ity
arthaḥ.

abādhe nāiṣphalyam. 17.

yadi tv avidyā-rūpam api vidyayā na bādhyeta, tarhi vidyā-vāiphal-
20 yam; avidyā-nivartakatvā-'bhāvād ity arthaḥ.

pakṣā-'ntarān dūṣayati :

vidyā-bādhyatve jagato 'py evam. 18.

yadi punar vidyayā cetane bādhyatvam evā 'vidyātvam ucyate, tathā
sati jagataḥ prakṛti-mahad-ādy-akhila-prapañcasyā 'py evam avidyātvam
25 syāt; “athā 'ta ādeḥ: ne 'ti ne 'ti,” “asthūlam ananv” ity-ādi-ṣrutibhir
mithyā-jñānasye 'va prakṛty-āder apy ātmani bādhitatvād ity arthaḥ. tathā
cā 'khila-prapañcasyāi 'vā 'vidyātvam saty ekasya jñānenā 'vidyā-nāṣād
anyāir api prapañco na dṛṣyete 'ti bhāvaḥ. vidyā-nāṣyatvam cā 'vidyā-
30 tvaṃ vaktuṃ na ṣakyate; vidyā-nāṣyatvena vidyā-nāṣya-grahā-'sam-
bhavāt; ātmā-'grāyād iti.

tad-rūpatve sādītvam. 19.

bhavatu vā yathā-kathān-cid vidyā-bādhyatvam evā 'vidyātvam, tathā
'pi tādṛṣa-vastunaḥ sādītvam eva puruṣeṣu, na tv anāditvaṃ sambhavati;
“vijñāna-ghana eve” 'ty-ādy-ukta-ṣrutibhiḥ pralayā-'dāu puruṣasya cinmā-
35 tratva-siddher ity arthaḥ. asman-mate ca pralaye puruṣasyā 'saṃsāritve
'pi svatantra-nitya-pradhāna-saṃyogāt punar-bandha upapāditāḥ; tathā
pradhāna-saṃyoge 'pi prāgbhaviyā-'viveka eva vāsanā-'drṣṭā-'di-dvārā

nimittam ity apy uktam. tasmād yoga-darṣano-'ktād anyā nā 'sty avidyā jñāna-nāgyā; sā ca buddhi-dharma eva, na puruṣa-dharma iti siddham.

atrāi 'vā 'dhyāye <karma-nimittā pradhāna-pravṛttir> iti yad uktam, tatra para-pūrva-pakṣam samādhatte praghaṭṭakena:

na dharmā-'palāpaḥ, prakṛti-kārya-vāicitryāt. 20.

5

apratyakṣatayā dharmā-'palāpo na sambhavati; prakṛti-kāryeṣu vāicetryā-'nyathā-'nupapattyā tad-anumānād ity arthaḥ.

pramāṇā-'ntaram apy āha:

çruti-liṅgā-'dibhis tat-siddhiḥ. 21.

“puṇyo vāi puṇyena bhavati, pāpaḥ pāpene” 'ty-ādi-çruteḥ, “svarga-10 kāmo 'çva-medhena yajete” 'ti vidhy-ādi-rūpāl liṅgād yogi-pratyakṣā-'dibhiḥ ca tat-siddhir ity arthaḥ.

«pratyakṣā-'bhāvād dharmā-'siddhir» iti parasya hetum ābhāsī-karoti: na niyamaḥ, pramāṇā-'ntarā-'vakāçāt. 22.

lāukika-pratyakṣā-'bhāvād vastv-abhāva iti niyamo nā 'sti; pramāṇā-15 'ntareṇā 'pi vastūnām viṣayī-karaṇād ity arthaḥ.

dharma-vad adharmam api sādhayati:

ubhayatrā 'py evam. 23.

dharma-vad adharme 'py evam pramāṇānī 'ty arthaḥ.

arthāt siddhiḥ cet, samānam ubhayor. 24.

20

«nanu vidhy-anyathā-'nupapatti-rūpayā 'rthā-'pattyā dharma-siddhiḥ; sā ca nā 'sty adharmā iti katham grāuta-liṅgā-'tideṣo 'dharma?» iti cen. na; yataḥ samānam ubhayor dharmā-'dharmaḥ arthā-'patti-rūpam pramāṇam asti; “para-dārān na gacched” iti niṣedha-vidhy-anyathā-'nupapatter ity arthaḥ.

25

«nanu dharmā-'dikam cet svīkṛtam, tarhi puruṣāṇām dharmādimatvena pariṇāmā-'dy-āpattir» ity āçāṅkām pariharati:

antaḥkaraṇa-dharmatvaṁ dharmā-'dīnām. 25.

ādi-çabdena vāiçeṣika-çāstro-'ktāḥ sarva ātma-viçeṣa-guṇā grhyante. na cāi «'vam pralaye 'ntaḥkaraṇā-'bhāvād dharmā-'dikam kva tiṣṭhatv» 30 ity vācyam; ākāṣa-vad antaḥkaraṇasyā 'tyanta-vināçā-'bhāvāt. antaḥkaraṇam hi kārya-kāraṇo-'bhaya-rūpam iti prāg eva vyākhyātam. ataḥ kāraṇā-'vasthe prakṛty-aṅga-viçeṣe 'ntaḥkaraṇe dharmā-'dharma-samskārā-'dikam tiṣṭhatī 'ti.

co 'bhayoḥ sādhyā-sādhana-yor ekatarasya sādhana-mātrasya vā niyato 'vyabhicarito yaḥ saha-cāraḥ, sa vyāptir ity arthaḥ. ubhayaḥ iti sama-vyāpti-pakṣe proktam. niyamaḥ cā 'nukūla-tarkeṇa grāhya iti na vyāpti-grahā-'sambhava iti bhāvaḥ.

vyāptir vakṣyamāṇa-çakty-ādi-rūpaṃ padārthā-'ntaraṃ na bhavatī 'ty āha :

na tattvā-'ntaraṃ, vastu-kalpanā-prasakteḥ. 30.

niyata-dharma-sāhityā-'tiriktā vyāptir na bhavati; vyāptitvā-'çrayasya vastuno 'pi kalpanā-prasaṅgāt. asmābhis tu siddha-vastuna eva vyāpti-tva-mātraṃ klptam ity arthaḥ. 10

para-matam āha :

nija-çakty-udbhavam ity ācāryāḥ. 31.

apare tv ācāryā « vyāpyasya sva-çakti-janyaṃ çakti-viçeṣa-rūpaṃ tat-tvā-'ntaraṃ eva vyāptir » ity āhuḥ. nija-çakti-mātraṃ tu yāvad-dravya-sthāyitayā na vyāptiḥ; deçā-'ntara-gatasya dhūmasya vahny-avyāpyatvāt. 15 deçā-'ntara-gamanena ca sā çaktir nāçyata iti no 'kta-lakṣaṇe 'tivyāptiḥ. sva-mate tū 'tpatti-kālā-'vacchinnatvena dhūmo viçeṣaṇīya iti bhāvaḥ.

ādheya-çakti-yoga iti Pañcaçikhaḥ. 32.

buddhy-ādiṣu prakṛty-ādi-vyāpyatā-vyavahārād ādhāratā-çaktir vyāpa-katā, 'dheyatā-çaktimattvaṃ ca vyāpyatvaṃ iti Pañcaçikha ity arthaḥ. 20

« nanv ādheya-çaktiḥ kim-arthaṃ kalpyate? vyāpyasya vastunaḥ sva-rūpa-çaktir eva vyāptir astu. » tatrā 'ha :

na svarūpa-çaktir niyamaḥ, punar-vāda-prasakteḥ. 33.

svarūpa-çaktis tu niyamo vyāptir na bhavati, pāunaruktya-prasaṅgāt; < ghaṭaḥ kalaça > iti-vad < buddhir vyāpye > 'ty atrā 'py arthā-'bhedene 'ty 25 arthaḥ. — svarūpaṃ iti vaktavye çakti-pado-'pādānaṃ vyāpter vyāpya-dharmato-'papādanāya.

pāunaruktyaṃ svayam eva vivṛṇoti :

viçeṣaṇā-'narthakya-prasakteḥ. 34.

pūrva-sūtra eva vyākhyāta-prāyam idam. 30

dūṣaṇā-'ntaraṃ āha :

pallavā-'diṣv anupapatteç ca. 35.

pallavā-'diṣu vṛkṣā-'di-vyāpyatā 'sti; svarūpa-çakti-mātraṃ tu tasya lakṣaṇaṃ na sambhavati; chinna-pallave 'pi svarūpa-çakter anapāyena

tadānīm api vyāpyatā-'patter ity arthaḥ. ādheya-çaktis tu ccheda-kāle vinaṣṭe 'ti na tadānīm vyāptir iti bhāvaḥ.

« nanu kim Pañcaçikhena nija-çakty-udbhavo vyāptir eva no 'cyate? tarhi dhūmasya vahny-ādheyatvā-'bhāvād vahny-avyāpyatā-'pattir » iti.
5 tatrā 'ha:

ādheya-çakti-siddhāu nija-çakti-yogaḥ, samāna-nyāyāt. 36.

ādheya-çakter vyāptitva-siddhāu nija-çakty-udbhavo 'pi vyāptitvena siddha eva; samāna-nyāyād, yukti-sāmyād ity arthaḥ. ananugamas tu nānā-'rtha-çabda-van na doṣāya. — evaṃ sva-mate 'pi nānāvidha-sahacārā
10 eva vyāptayo bodhyāḥ. na cāi « 'vam apy anumiti-hetutve vyāptinām ananugamaḥ syād » iti vācyam; tṛṇā-'raṇi-many-ādi-vat kārya-gata-vāijātyā-'dy-upapatter iti.

« pañcā-'vayava-yogād guṇā-'di-siddhir » iti yad uktam, tad-upapādanāya vyāpti-nirvacanenā 'numāna-prāmāṇye bādhakam apāstam. idānīm
15 pañcā-'vayava-rūpa-çabdasya jñāna-janakatvo-'papattaye çabda-çakty-ādi-nirvacanenā tad-anupapatti-rūpaṃ çabda-prāmāṇye pareṣām bādhakam apāsyate:

vācyā-vācaka-bhāvaḥ sambandhaḥ çabdā-'rthayoḥ. 37.

arthe vācyatā-'khyā çaktiḥ, çabde vācakatā-'khyā çaktir asti. sāi 'va
20 tayoh sambandho, 'nuyogitā-vat. taj-jñānāc chabdenā 'rtho-'pasthitir ity arthaḥ.

çakti-grāhakāṇy āha:

tribhiḥ sambandha-siddhiḥ. 38.

āpto-'padeṣo vṛddha-vyavahāraḥ prasiddha-pada-sāmānādhikaranyam
25 ity etāis tribhir ukta-sambandho grhyata ity arthaḥ.

na kārye niyama, ubhayathā darçanāt. 39.

sa ca çakti-grahaḥ kārya eva bhavatī 'ti niyamo nā 'sti; loke kārya-vad akārye 'pi vṛddha-vyavahārā-'di-darçanād ity arthaḥ. yathā hi « gām ānaye » 'ty-ādi-kārya-para-vākyād vṛddhasya gavā-'nayanā-'di-vyavahāro
30 drçyata, evam eva « putras te jāta » ity-ādi-siddha-para-vākyād api pulakā-'di-vyavahāro drçyata iti. siddhā-'rtha-çabda-prāmāṇya-siddhāu ca viveke vedānta-prāmāṇyam siddham ity āçayaḥ.

« nanu bhavatu loke siddhe çakti-grahaḥ; artha-pratyayā-'di-darçanāt. vede tu katham bhaviṣyati; akārya-bodhana-vāiyarthiyād? » iti. tatrā 'ha:
35 loke vyutpannasya vedā-'rtha-pratitiḥ. 40.

loke çabda-çakti-vyutpannasya puruṣasya tad-anusāreṇai 'va vedā-'rtha-

pratītiḥ; na hi loke śaktir bhinnā, vede ca bhinnā; <ya eva lāukikās, ta eva vāidikā> iti nyāyāt. ato loke siddhā-rtha-paratva-siddhāu vede 'pi tat sidhyatī 'ty arthaḥ. siddha-viveka-pratipādanasya cā 'vidyā-nivṛtti-dvārā mokṣaḥ phalam; yathā loke <putras te jāta> ity-ādi-pratipādanasya harṣā-diḥ phalam iti na tad-vāiyarthyam.

5

atra ṣaṅkate:

na tribhir, apāuruṣeyatvād vedasya, tad-arthasyā 'tīndriyatvāt. 41.

«nanu tribhir āpto-'padeṣā-'dibhir veda-ṣabde na śakti-grahaḥ sambhavati; vedasyā 'pāuruṣeyatvena tad-artheṣv āpto-'padeṣā-'bhāvāt; tathā 10 vedā-rthasyā 'tīndriyatayā tatra vṛddha-vyavahārasya prasiddha-pada-sāmānādhikaranyasya ca grahītum aśakyatvād ity arthaḥ.

tatrā 'tīndriyā-rthatvam ādāu nirākaroti:

na, yajñā-'deḥ svarūpato dharmatvaṃ, vāiṣiṣṭyāt. 42.

yad uktam, tan na, yato devato-'ddeṣyaka-dravya-tyāgā-'di-rūpasya 15 yajñā-dānā-'deḥ svarūpata eva dharmatvaṃ, veda-vihitavān, vāiṣiṣṭyāt, prakṛṣṭa-phalakatvāt. yajñā-'dikam ce 'echā-'di-rūpatvān nā 'tīndriyam, na tu yajñā-'di-viśayakā-'pūrvasya dharmatvaṃ, yena veda-vihitasyā 'tīndriyatā syād ity arthaḥ. «nanu tathā 'pi devatā-'dy-atīndriyā-rtha-grahatvatvam astī» 'ti cen, na; atīndriyeṣv api padārthatā-'vacchedakena 20 sāmānya-rūpeṇa pratīter vakṣyamāṇatvād iti.

yac co 'ktam <apāuruṣeyatvenā 'pto-'padeṣā-'bhāva> iti, tad api nirākaroti:

nija-śaktir vyutpattyā vyavacchidyate. 43.

apāuruṣeyatve 'pi vedānām svābhāvikī yā 'rtheṣu śaktir asti, sāi 'vā 25 'ptāir vṛddha-paramparābhir vyutpattyā <'sya ṣabdasyā 'yam artha> ity evam-rūpayā vyavacchidyate, ṣiṣyebhyo 'rthā-'ntarād vyāvartyo 'padiṣyate; na tv ādhunika-ṣabda-vat svayam saṅketyate, yena pāuruṣeyatvā-'pekṣā syād ity arthaḥ.

«nanu tathā 'py atīndriya-devatā-phalā-'diṣu katham śakti-graho 30 vāidika-padānām syāt?» tatrā 'ha:

yogyā-'yogyeṣu pratīti-janakatvāt tat-siddhiḥ. 44.

pratyakṣā-'pratyakṣeṣu padārtheṣu sāmānya-dharma-puraskāreṇa tat-siddhiḥ śakti-graho bhavati; sādharmaṇyena padānām pratīti-janakatvasyā 'nubhava-siddhatvāt. viṣeṣas tu: atīndriyo 'pūrva eva vākya-'rtho, na ca 35 tasya grahaṇam prāg apekṣyata ity arthaḥ.

ṣabda-prāmāṇya-prasaṅgenāi 'va ṣabda-gataṃ viṣeṣam avadhārayati:
na nityatvaṃ vedānāṃ, kāryatva-ṣruteḥ. 45.

“sa tapo 'tapyata; tasmāt tapas tepānāt trayo vedā ajāyante” 'ty-
ādi-ṣruter vedānāṃ na nityatvaṃ ity arthaḥ. veda-nityatā-vākyaṇi ca
5 sajātīyā-'nupūrvī-pravāhā-'nuccheda-parāṇi.

«tarhi kim pāuruṣeyā vedāḥ?» ne 'ty āha:

na pāuruṣeyatvaṃ, tat-kartuḥ puruṣasyā 'bhāvāt. 46.

īṣvara-pratiṣedhād iti ṣeṣaḥ. sugamam.

«aparaḥ kartā bhavaty» ity ākāṅkṣāyām āha:

10 muktā-'muktayor ayogyatvāt. 47.

jīvan-mukta-dhurīṇo Viṣṇur viṣuddha-sattvatayā niratiṣaya-sarva-jñō
'pi vīta-rāgatvāt sahasra-ṣākha-veda-nirmāṇā-'yogyāḥ. amuktas tv asarva-
jñātvād evā 'yogyā ity arthaḥ. na cā «'sāṃkhya-prāṇi-pālanā-'di-vyāpāra-
vad evā 'sāṃkhya-veda-nirmāṇam apy upapadyatām» iti vācyam; svayaṃ
15 sphurad-vedebhyo 'rtham pratītyāi 'va pālanā-'diṣu pravṛtteḥ.

«nanv evam apāuruṣeyatvān nityatvaṃ evā 'gatam?» tatrā 'ha:

nā 'pāuruṣeyatvān nityatvaṃ aṅkurā-'di-vat. 48.

spaṣṭam.

«nanv aṅkurā-'diṣv api kāryatvena ghaṭā-'di-vat pāuruṣeyatvaṃ anu-
20 meyam?» tatrā 'ha:

teṣāṃ api tad-yoge dṛṣṭa-bādhā-'di-prasaktiḥ. 49.

«yat pāuruṣeyam, tac charīra-janyam» iti vyāptir loke dṛṣṭā. tasyā
bādhā-'dir evaṃ sati syād iti arthaḥ.

«nanv ādi-puruṣo-'ccaritatvād vedā api pāuruṣeyā eve?» 'ty ata āha:

25 yasminn adrṣṭe 'pi kṛta-buddhir upajāyate, tat pāuruṣeyam. 50.

dṛṣṭa ivā 'drṣṭe 'pi yasmin vastuni kṛta-buddhir buddhi-pūrvakatva-
buddhir jāyate, tad eva pāuruṣeyam iti vyavahriyata ity arthaḥ. etad
uktam bhavati: na puruṣo-'ccaritatā-mātreṇa pāuruṣeyatvaṃ, ṣvāsa-pra-
ṣvāsayoḥ suṣupti-kālīnayoh pāuruṣeyatva-vyavahārā-'bhāvāt, kiṃ tu bud-
30 dhi-pūrvakatvena. vedās tu niḥṣvāsa-vad evā 'dṛṣṭa-vaṣād a-buddhi-pūrvakā
eva Svayambhuvaḥ sakāṣāt svayaṃ bhavanti. ato na te pāuruṣeyāḥ.
tathā ca ṣrutis “tasyāi 'tasya mahato bhūtasya niḥṣvasitam etad yad
Rgveda” iti-ādir iti.

«nanv evaṃ yathārtha-vākya-'rtha-jñānā-'pūrvakatvāc chuka-vākya-
35 sye 'va vedānāṃ api prāmāṇyaṃ na syāt?» tatrā 'ha:

nija-çakty-abhivyakteḥ svataḥ prāmāṇyam. 51.

vedānām nijā svābhāvikī yā yathārtha-jñāna-janana-çaktis, tasyā mantrā-'yurvedā-'dāv abhivyakter upalambhād akhila-vedānām eva svata eva prāmāṇyam sidhyati, na vaktṛ-yathārtha-jñāna-mūlakatvā-'dine 'ty arthaḥ. tathā ca Nyāya-sūtram: "mantrā-'yurveda-prāmāṇya-vac ca tat- 5 prāmāṇyam" iti.

"guṇā-'dīnām ca nā 'tyanta-bādha" iti pratijñāyām nyāyena <sukhā-'di-siddher> ity eko hetur upanyastaḥ prapañcitaḥ ca. sāmprataṁ tasyām eva hetv-antaram āha:

nā 'sataḥ khyānam nṛ-çṛṅga-vat. 52.

10

āstām tāvat pañcā-'vayavena sukhā-'di-siddhiḥ; jñāna-mātrād api tat-siddhiḥ. atyantā-'sattve sukhā-'dīnām jñānam eva no 'papadyate; nara-çṛṅgā-'dīnām abhānād ity arthaḥ. tathā ca Brahma-sūtram: "nā 'bhāva upalabdher" iti. çuktirajata-svapna-manorathā-'dāu ca manaḥ-pariṇāmārūpa evā 'rthaḥ pratiyate, nā 'tyantā-'sann iti vakṣyati. 15

«nanv evaṁ guṇā-'dir atyantaṁ sann eva bhavatu, tathā ca "nā 'tyanta-bādha" ity atyanta-pada-vāiyarthyaṁ» iti. tatrā 'ha:

na sato, bādha-darçanāt. 53.

atyanta-sato 'pi guṇā-'der bhānam na yuktaṁ; vināçā-'di-kāle bādha-darçanāt; cāitanye bhāsamānasya jagataḥ cāitanya eva bādha-darçanāc ca; 20 "athā 'ta ādeço: ne 'ti ne 'ti," "ne 'ha nānā 'sti kiñcana," "yatra devā na devā, mātā na mātē" 'ty-ādi-çrutibhir nyāyāiç ce 'ty arthaḥ.

«nanv evaṁ api sad-asadbhyām bhinnam eva jagad bhavatu; tathā 'py atyanta-bādha-pratişedhā-'nupapattir» iti. tatrā 'ha:

nā 'nirvacanīyasya, tad-abhāvāt. 54.

25

sattvenā 'sattvena cā 'nirvacanīyasyā 'pi bhānam na ghaṭate; tad-abhāvāt, sad-asad-bhinna-vastv-aprasiddher ity arthaḥ. dṛṣṭā-'nusāreṇai 'va kalpanāyā āucityād iti bhāvah. yā tu

"nā 'sad-rūpā na sad-rūpā māyā, nāi 'vo 'bhayā-'tmikā,
sad-asadbhyām anirvācyā mithyā-bhūtā sanātani"

30

'ti smṛtis, tasyā ayam arthaḥ: māyā prakṛtiḥ sakāryā sūtra-traya-nirasta-prakāra-traya-rūpā na bhavati; kiṁ tu sad-asadbhyām anirvācyā, 'nir-dhāryā, <sad eve> 'ty <asad eve> 'ti vā nirdhārya vaktum açakyā; yato mithyā-bhūtā prati-kṣaṇam anyathātvaṁ gacchati. atha ca sanātani, svarūpato nityā, sad-asad-rūpe 'ti yāvad iti. evaṁ eva pradhānasya sakārya- 35 sya niḥsattā-sattvaṁ Yoga-bhāṣye proktaṁ iti.

« nanv evaṃ kim anyathā-khyātir eve 'ṣṭā? » ne 'ty āha :

nā 'nyathā-khyātiḥ, sva-vaco-vyāghātāt. 55.

« anyad vastv anyā-rūpeṇa bhāsate, na punar asato bhānam » ity api na yuktam ; sva-vaco-vyāghātāt, « asan na bhāsate saṃnikarṣā-dy-abhāvād »
 5 ity sva-siddhānta-vyāghātāt ; asataḥ sambandhasya bhānā-'bhyupagamād ity arthaḥ. yadi ca « sambandho 'py anyatra sann eva bhāsata » ity ucyate, tathā 'pi viṣeṣya-viṣeṣaṇā-'nuyogika-pratīyogikatvayor grahe 'sat-khyātiḥ ; tad-agrahe ca ṣukti-rajatatva-samavāyānām viṣṭṛkhalānām eva bhānā-'pattyā 'smad-abhiprete vivekā-'graha eva paryavasānam ity anyathā-
 10 khyāti-vaco-vyāghāta eva ; viṣiṣṭa-bhramasyāi 'vā 'nyathā-khyāti-ṣabdā-'rthatvād iti. api ca jñānasyā 'rtha-vyabhicāritve « jñānenā 'rtha-siddhir » iti sva-vaco vyāhanyeta. tad uktam :

“ jñānasya vyabhicāritve viṣvāsaḥ kiṃ-nibandhana? ” iti.

etad-upapatty-arthaṃ kalpanā-sahasre tu gāuraveṇa lāghavād asaṃ-
 15 sargā-'graha evo 'bhaya-siddho vyavahāra-hetutayā kalpayitum yukta iti. kiṃ ca jñānatvā-'viṣeṣeṇa jñānāyor bādhya-bādhaka-bhāve niyāmakā-'dy-abhāvaḥ ce 'ti dik.

“ nā 'tyanta-bādha ” iti pūrvo-'ktaṃ vivṛṇvānaḥ sva-siddhāntam upa-saṃharati :

20 sad-asat-khyātir bādha-'bādhāt. 56.

sad-asat-khyātir eva sarveṣāṃ guṇā-'dīnāṃ kutaḥ? bādha-'bādhāt. tatra svarūpeṇa 'bādhaḥ sarva-vastūnām, nityatvāt ; saṃsargatas tu bādhaḥ sarva-vastūnām cāitanye 'sti, yathā ṣukty-ādāu buddhi-stha-rajatā-'deḥ, sphaṭikā-'diṣu vā lāuhityā-'des, tadvat. tathā 'vasthābhir api bādho 'khila-
 25 pariṇāminām kālā-'diṣu ity arthaḥ. bādhaḥ ca pratipanna-dharminī niṣe-dha-buddhi-viṣayatvam ; asattvaṃ tv abhāvaḥ, so 'py adhikaraṇa-svarūpa iti.

na ca « sad-asattvayor virodha » iti vācyam ; prakāra-bhedenā 'virodhāt. yathā hi lāuhityam bimba-rūpeṇa sat sphaṭika-gata-pratibimba-rūpeṇa cā
 30 'sad iti dṛṣṭam, yathā vā rajatam vaṇig-vīthī-stha-rūpeṇa sac chukty-adhyasta-rūpeṇa cā 'sat, tathāi 'va sarvaṃ jagat svarūpataḥ sac cāitanyā-'dāv adhyasta-rūpeṇa cā 'sad iti. tad uktam :

“ arthe hy avidyamāne 'pi saṃsṛtir na nivartate
 dhyāyato viṣayān asya, svapne 'narthā-'gamo yathe ” 'ti.

35 evam evā 'vasthā-bhedenā 'pi sad-asattvam aviruddham. yathā hi vṛkṣā-'dih prarūḍhā-'dy-avasthābhiḥ sann apy āṅkurā-'dy-avasthābhir asan bhavati, tathāi 'va prakṛty-ādikāṃ sad-asad-ātmakam iti. tad uktam :

“nityadā hy aṅga bhūtāni bhavanti na bhavanti ca
kālenā 'lakṣya-vegena sūkṣmatvāt tan na dṛṣyata” iti.

etat sūtro-'ktaṃ ca prapañcasya sad-asattvaṃ smaryate :

“avyaktaṃ kāraṇaṃ yat, tan nityaṃ sad-asad-ātmakam,
pradhānam prakṛtiḥ ce 'ti yad āhus tattva-cintakā” iti.

5

etac cā 'smābhir Brahma-mīmāṃsā-bhāṣye Yogavārttike ca prapañ-
citam iti dik.

ayaṃ vicāraḥ paryāptaḥ ; idānīm ṣabda-vicāraḥ prasaṅgā-'gata āgan-
tukatayā 'nte prastūyate :

pratīty-apratītibhyāṃ na sphoṭā-'tmakaḥ ṣabdaḥ. 57.

10

pratyeka-varṇebhyo 'tiriktaṃ <kalaṣa> ity-ādi-rūpaṃ akhaṇḍam eka-
padaṃ sphoṭa iti yogair abhyupagamyate, kambu-grīvā-'dy-avayavebhyo
'tirikto ghaṭā-'dy-avayavī 'va ; <eko ghaṭa> iti-vad <ekam padam> ity anu-
bhavāt ; varṇānāṃ āṇu-vināṣitayā melanā-'rtha-pratyāyakatvā-'sambhavāc
ca. sa ca ṣabda-viṣeṣaḥ padā-'khyo 'rtha-sphuṭi-karaṇāt sphoṭa ity ucyate. 15
sa ṣabdo 'prāmāṇikaḥ. kutaḥ? pratīty-apratītibhyāṃ ; sa ṣabdaḥ kim
pratīyate na vā? ādye yena varṇa-samudāyenā 'nupūrvī-viṣeṣa-viṣeṣṭena
so 'bhivyajyate, tasyāi 'vā 'rtha-pratyāyakatvam astu ; kim antar-gaḍunā
tena? antye tv ajñāta-sphoṭasya nā 'sty artha-pratyāyana-çaktir iti vyar-
thā sphoṭa-kalpane 'ty arthaḥ. — yathā-katham-cid ekatā-pratyayasyā 'rtha- 20
sādhakatve ca vanā-'der api pratyeka-vṛkṣā-'dibhyo 'tirekā-'patteḥ ; <ekam
vanam> ity-ādy-anubhava-sāmyād iti.

pūrvam vedānāṃ nityatvam pratiśiddham ; idānīm varṇa-nityatvam
api pratiśedhati :

na ṣabda-nityatvam, kāryatā-pratīteḥ. 58.

25

<sa evā 'yaṃ ga-kāra> ity-ādi-pratyabhijñā-balād varṇa-nityatvam
na yuktam ; <utpanno ga-kāra> ity-ādi-pratyayenā 'nityatva-siddher ity
arthaḥ. pratyabhijñā ca taj-jātīyatā-viṣayinī ; anyathā ghaṭā-'der api
pratyabhijñāyā nityatā-'patter iti.

ṣaṅkate :

30

pūrva-siddha-sattvasyā 'bhivyaktir, dīpene 'va ghaṭasya. 59.

«nanu pūrva-siddha-sattākasyāi 'va ṣabdasya dhvany-ādibhir yā 'bhi-
vyaktis, tan-mātram utpatti-pratīter viṣayaḥ.» abhivyaktāu dṛṣṭānto
<dīpene 'va ghaṭasye> 'ti.

pariharati :

35

sat-kārya-siddhāntaḥ cet, siddha-sādhanaṃ. 60.

abhivyaktir yady atigatā-’vasthā-tyāgena vartamānā-’vasthā-lābha ity ucyate, tadā sat-kārya-siddhāntaḥ. tādṛṣa-nityatvaṃ ca sarva-kāryāṇāṃ eve ’ti siddha-sādhanaṃ ity arthaḥ.

yadi ca vartamānatayā sata eva jñāna-mātra-rūpiṇy abhivyaktir ucyate,
5 tadā ghaṭā-’dīnām api nityatā-’pattiḥ; ṣabdeṣv iva ghaṭā-’diṣv api kāraṇa-
vyāpāreṇa jñānasyāi ’vo ’tpatti-pratīti-viśayatvāu-’cityād iti bhāvaḥ.

ātmā-’dvāite pūrvā-’nuktam api bādhakam upanyasanīyam ity etad-
artham ātmā-’dvāita-nirāsaḥ punar ārabhyate :

nā ’dvāitam ātmano, liṅgāt tad-bheda-pratīteḥ. 61.

10 yady apy ātmanām anyo-’nyam bheda-vākya-vad abheda-vākyāny api
santi, tathā ’pi nā ’dvāitam, nā ’tyantam abhedaḥ; ajā-’di-vākya-sthāiḥ
prakṛti-tyāgā-’tyāgā-’di-liṅgair bhedasyāi ’va siddher ity arthaḥ. na hy
atyantā-bhede tāni liṅgāny upapadyante; āupādhika-bhedena tādṛṣa-vākya-
’papatter asambhavasyo ’ktatvāt. abheda-vākyāni tu sāmyā-’di-ṣruty-eka-
15 vākayatayā ’vāidharmyā-’di-lakṣaṇā-’bheda-paratayo ’papadyante; abhimānā-
’di-nivṛtṭy-anything-’nupapattiyā ’pi tat-paratvā-’vadhāraṇāc ce ’ti.

ātmanām abhede liṅgam bādhakam uktam. “ātmāi ’ve ’dam sarvaṃ,”
“brahmāi ’ve ’dam sarvaṃ” iti ṣrutiyā ’tmano ’nātmabhir advāite tu praty-
akṣam api bādhakam astī ’ty āha :

20 **nānā-’tmanā ’pi, pratyakṣa-bādhāt. 62.**

anātmanā ’pi bhogya-prapañcenā ’tmano nā ’dvāitam; pratyakṣeṇā ’pi
bādhāt. ātmanaḥ sarva-bhogyā-’bhede ghaṭa-paṭayor apy abhedaḥ syāt;
ghaṭā-’deḥ paṭā-’dy-abhinnā-’tmā-’bhedaḥ. sa ca bheda-grāhaka-pratyakṣa-
bādhita ity arthaḥ. .

25 ṣiṣya-buddhi-vāiṣṭyādyāya prāptam apy artham viṣadayati :

no ’bhābhyām, tenāi ’va. 63.

ubhābhyām samuccitābhyām apy ātmā-’nātmabhyām nā ’tyantā-
’bhedaḥ; tenāi ’va hetu-dvayene ’ty arthaḥ.

« nanv evam “ātmāi ’ve ’dam” ity-ādi-ṣrutīnām kā gatiḥ? » iti.
30 tatrā ’ha :

anya-paratvam avivekānām tatra. 64.

avivekānām aviveki-puruṣāṇ prati tatrā ’dvāite ’nya-paratvam upā-
sanā-’rthakā-’nuvāda ity arthaḥ. loke hi ṣaṭīra-ṣaṭīriṇor bhogya-bhoktroḥ
cā ’vivekenā ’bhedo vyavahriyate < ’ham gāuro, < mamā ’tmā Bhadrāsena >
35 ity-ādiḥ. atas tam eva vyavahāram anūdyā tām eva prati tatho ’pāsanām
ṣrutir vidadhāti sattva-ṣuddhy-ādy-artham iti. ata eva paramā-’rtha-
daṣṭyām upāśyānām ātmatvam pratiṣedhati ṣrutīḥ :

“yan manasā na manute, yenā 'hur mano matam,
tad eva brahma tvaṃ viddhi, ne 'daṃ, yad idam upāsata”
ity-ādine 'ti.

advāita-vādināṃ jagad-upādāna-kāraṇam api na sambhavatī 'ty āha :
nā 'tmā nā 'vidyā no 'bhayaṃ jagad-upādāna-kāraṇam, niḥ- 5
saṅgatvāt. 65.

kevala ātmā ātmā-ṣṛitā vā 'vidyā samuccitam vā kapāla-dvaya-vad
ubhayaṃ na jagad-upādānaṃ sambhavati; ātmano 'saṅgatvāt. saṅgā-
'khyo hi yaḥ saṃyoga-viṣeṣas, tenāi 'va dravyāṇāṃ vikāro bhavati. ato
'saṅgatvāt kevalasyā 'tmano 'dvitīyasya no 'pādānatvaṃ nā 'vidyā-dvārā 10
'pi sambhavati; asaṅgatvenā 'vidyā-yogasya prāg eva nirastatvāt; avidyāyā
adravyatvena dravyo-'pādānatvā-'yogāc ca; dravyatve tayāi 'va dvāita-
prasaṅgāc ca. kiṃ cā 'vidyāyā upādānatvaṃ kvā 'py adṛṣtam; ṣukti-
rajatā-'di-sthale hy avidyā nimittam iṣyate, mana evo 'pādānam; tad-
dhetoḥ saṃskārasya mano-dharmatvād iti. pratyeko-'pādānatva-vad evo 15
'bhayo-'pādānatvam apy asaṅgatvād evā 'sambhavī 'ty arthaḥ. Brahma-
mīmāṃsāyāṃ tv avidyā 'dravya-rūpā puruṣā-ṣṛitā gagane vāyu-vad iṣyate,
tādṛṣā-'vidyā-dvārā ca brahmaṇo 'dhiṣṭhāna-kāraṇatvam eva. tac cā
'smābhir apy anumanyate; asmad-ukta-prakṛter eva tāir avidyātvena
paribhāṣaṇāt; ātmā-'rthatayā prapañcasyā 'tmany evā 'dhiṣṭhāne prakṛty- 20
upādānatva-svikāra-sāmyāc ca. viṣeṣas tv ayam eva, yat tāiḥ saṃkalpa-
pūrvikā prakṛter api pravṛttir iṣyate, 'smābhis tu ne 'ti. tāiḥ co 'ktam
avibhāgenā 'dvāitam asmākam apī 'ṣṭam eva. “sad eva, sāmye, 'dam
agra āsīd, ekam evā 'dvitīyam” ity-ādi-ṣṛutyā 'pi cā 'vibhāga-rūpam evā
'dvāitam pratipādyate; “na tu tad dvitīyam asti, tato 'nyad vibhaktam, 25
yat paçyed” iti ṣṛuty-antarāt. tathā co 'ktam :

“āsīj jñānam atho artha ekam evā 'vikalpitaṃ ;
tayoḥ ekatara hy arthaḥ prakṛtiḥ co 'bhayā-'tmikā,
jñānam tv anyatamo bhāvaḥ, puruṣaḥ so 'bhidhīyata” iti.

avikalpitaṃ avibhaktam. tasmād Vedāntānāṃ akhaṇḍā-'tmā-'dvāitaṃ nā 30
'rthaḥ. tathā 'py ādhunikā vedāntino 'tratya-pūrvapakṣa-jātam eva
Brahma-mīmāṃsā-siddhāntatayā kalpayanti. tat tu Brahma-sūtrā-'nuk-
tatvena praty-uta tad-virodhena cā 'smābhis tatrāi 'va nirākṛtam iti. atra
ca Brahma-mīmāṃsā-siddhānto na dūṣyate, 'pi tu Vedāntesv āpātataḥ
sambhāvito 'rtha eva nirākṛiyata iti smartavyam. evam uttara-sūtreṣv 35
api.

prakāṣa-svarūpa ātme 'ti svayaṃ siddhāntitam. tatra “vijñānam
ānandam brahme” 'ti ṣṛuter « ānando 'py ātmanaḥ svarūpam » iti pūrva-
pakṣaṃ nirākaroti :

nāi 'kasyā 'nanda-cid-rūpatve, dvayor bhedāt. 66.

eka-dharminā ānanda-cāitanyo-'bhaya-rūpatvaṃ na bhavati; duḥkha-jñāna-kāle sukhā-'nanubhavana sukha-jñānāyor bhedād ity arthaḥ. na ca «jñāna-viṣeṣaḥ sukham» iti vaktum śakyate; ātma-svarūpa-jñānasyā
5 'khaṇḍatvāt. ata eva cāitanyā-'nubhava-kāle sukhasyā 'varaṇam api vaktum na śakyate; akhaṇḍatvenā 'nandā-'varaṇe <duḥkham jñānāmī> 'ty anubhavā-'nupapatteḥ. na hy ātmano 'ṅga-bhedo 'sti, yenā 'nandā-'ṅgā-'varaṇe 'pi cāitanyā-'ṅgo bhāyād iti. na ca «ṣṛuti-balenāi 'te 'sat-tarkā» iti vācyam; “nā 'nandaṃ na nirānandam” ity-ādi-ṣṛutyā

10 “aduḥkham asukham brahma bhūta-bhavya-bhavā-'tmakam”

ity-ādi-smṛtyā cā 'nandā-'bhāvasyā 'pi pratipāditatvena tarkasyāi 'vā 'trā 'dārtavyatvāt; niṣedha-ṣṛuter eva balavattvasya ṣṛutyāi 'vo 'ktatvāc ca; anyathā satya-saṃkalpatvā-'di-ṣṛutibhir ātmana icchā-'di-dharmāṇām api prasaṅgād iti.

15 «nanv evam ānanda-rūpatā-ṣṛuteḥ kā gatiḥ?» tatrā 'ha:

duḥkha-nivṛtter gāuṇaḥ. 67.

duḥkha-nivṛttyā 'tmani ṣṛāuta ānanda-ṣabdo gāuṇa ity arthaḥ. guṇaḥ cā 'tra parama-priyatvam; “tat preyaḥ putrād” ity-ādi-ṣṛuti-yukty-anubhavāir ātmanaḥ parama-priyatva-siddher iti bhāvaḥ. tad uktam:
20 “sukham duḥkha-sukhā-'tyaya” iti. “na nirānandam” iti ṣṛutis tv āupādhikā-'nanda-parā, satya-saṃkalpatvā-'di-ṣṛuti-vad iti. yat tu nirupādhī-priyatvenā 'tmanaḥ sukha-rūpatvā-'numānaṃ kaṇcid āha, tan na; duḥkhā-'bhāva-rūpatayā 'pi premo-'papatteḥ; sukhatvā-'di-vad ātmatvasyā 'pi prema-prayojakatvāc ca; anyathā para-sukhe 'pi premā-'patter iti.

25 gāuṇa-prayoge bījam āha:

vimukti-praçaṅsā mandānām. 68.

mandān ajñān prati duḥkha-nivṛtti-rūpām ātma-svarūpa-muktiṃ sukhatvena ṣṛutiḥ stāuti prarocanā-'rtham ity arthaḥ.

antaḥkaraṇo-'tpatteḥ pūrvo-'ktāyā āñjasyeno 'papattaye mano-vāibhava-
30 pūrvapakṣam apākaroti:

na vyāpakatvam manasaḥ, karaṇatvād indriyatvād vā. 69.

manaso 'ntaḥkaraṇa-sāmānyasya na vibhutvaṃ, karaṇatvād, vāsy-ādivat. vā-ṣabdo vyavasthita-vikalpe: indriyatvād apy antaḥkaraṇa-viṣeṣasya tṛtīyasya na vibhutvam ity arthaḥ. deha-vyāpī-jñānā-'dikaṃ tu madhyama-
35 parimāṇenāi 'vo 'papadyata iti.

atrā 'prayojakatva-ṣaṅkāyām anukūla-tarkam āha:

sakriyatvād, gati-çruteḥ. 70.

ātmano lokā-'ntara-gamana-çravaṇena tad-upādhi-bhūtasyā 'ntaḥkara-
ṇasya sakriyatve siddhe na vibhutvaṃ sambhavatī 'ty arthaḥ.

kāryatvo-'papattaye manaso niravayavatvam api nirākaroti :

na nirbhāgatvaṃ, tad-yogād, ghaṭa-vat. 71.

5

tae-chabdaḥ pūrva-sūtra-sthe-'ndriyam parāmṛcati. manaso na nirava-
yavatvam, aueke-'ndriyeṣv ekadā yogāt, kiṃ tu ghaṭa-van madhyama-
parimāṇaṃ sāvayavam ity arthaḥ. kāraṇā-'vasthaṃ cā 'ntaḥkaraṇaṃ aṇu
eve 'ti bodhyam.

manaḥ-kālā-'dīnāṃ nityatvam pratiśedhati :

10

prakṛti-puruṣayor anyat sarvam anityam. 72.

sugamam. — kāraṇā-'vasthaṃ cā 'ntaḥkaraṇā-'kāçā-'dikam prakṛtir evo
'cyate, na tu buddhy-ādikam ; vyavasāyā-'dy-asādhāraṇa-dharmā-'bhāvāt.

« nanu

“māyāṃ tu prakṛtiṃ vidyān, māyinaṃ tu mahe-'çvaram ;
asyā 'vayava-bhūtāis tu vyāptaṃ sarvam idaṃ jagad”

15

ity-ādi-çrutibhiḥ pum-prakṛtyor api sāvayavatvād anityatvam » iti. tatrā
'ha :

na bhāga-lābho bhāgino, nirbhāgatva-çruteḥ. 73.

bhāginaḥ puruṣasya pradhānasya cā 'vayavo na yujyate ; niravayava-
tva-çruteḥ

“niṣkalaṃ niṣkriyaṃ çāntaṃ niravadyaṃ nirañjanam”

ity-ādine 'ty arthaḥ. ukta-çrutiç cā 'kāçā-jalayor iva pitā-putra-cetanayor
iva cā 'vibhāga-mātreṇā 'ñçā-'üçi-bhāvam bodhayatī 'ti.

duḥkha-nivṛttir mokṣa ity uktam. tad-avadhāraṇāya tatra mokṣe
pareṣāṃ matāni nirākaroti :

nā 'nandā-'bhivvyaktir muktir, nirdharmatvāt. 74.

ātmany ānanda-rūpo 'bhivvyakti-rūpaç ca dharmo nā 'sti ; svarūpaṃ ca
nityam eve 'ti na sādhana-sādhyam. ato nā 'nandā-'bhivvyaktir mokṣa ity
arthaḥ. ānandā-'bhivvyaktiç ca Brahma-lokā-'dāu gāuṇī muktir eve 'ti 30
bhāvaḥ ; anyathā “vidvān harṣa-çokāu jahātī” 'ti çruti-virodhāt. kiṃ cā
'bhivvyakter ātma-dharmatve 'pi sā kiṃ nityā 'nityā vā? ādye siddhatvenā
'puruṣārthatvam ; antye janya-bhāvasya vināçitayā mokṣasya nāçā-'pattiḥ.
tasmād « ānandā-'bhivvyaktir mukhya-mokṣa » iti navīna-vedāntināṃ apa-
siddhānta eve 'ti dik.

35

na viṣeṣa-guṇo-'cchittis, tadvat. 75.

aṣeṣa-viṣeṣa-guṇo-'chedo 'pi na muktiḥ; tadvat, nirdharmatvād eve 'ty arthaḥ. «nanu tarhi duḥkha-nivṛttir eva katham mokṣa uktaḥ; duḥkhā-'bhāvasyā 'pi dharmatvād?» iti cen, na; asmābhir bhogyatā-sambandhenāi 'va duḥkhā-'bhāvasya puruṣārthatā-vacanād iti.

na viṣeṣa-gatir niṣkriyasya. 76.

Brahma-loka-gatir api na mokṣaḥ; ātmano niṣkriyatvena gaty-abhāvāt. līṅga-ṇarīrā-'bhyupagame ca na mokṣo ghaṭata ity arthaḥ.

nā 'kāro-'parāgo-'cchittiḥ, kṣaṇikatvā-'di-doṣāt. 77.

10 «kṣaṇika-jñānam evā 'tmā, tasya viṣayā-'kāratā bandhas, tad-vāsanā-'khyo-'parāgasya nāṇo mokṣa» iti yan nāstika-mataiḥ, tad api na; kṣaṇikatvā-'di-doṣeṇa mokṣasyā 'puruṣārthatvād ity arthaḥ.

nāstikasyāi 'va mukty-antaram dūṣayati:

na sarvo-'cchittir apuruṣārthatvā-'di-doṣāt. 78.

15 jñāna-rūpasyā 'tmanaḥ sāmāgryeṇāi 'vo 'cchittir api na mokṣaḥ; ātmanāṣasya loke puruṣārthatvā-'darṣanā-'dibhya ity arthaḥ.

evam cūnyam api. 79.

jñāna-jñeyā-'tmakā-'khila-prapañca-nāṇo 'py evam ātma-nāṣeṇā 'puruṣārthatvān na mokṣa ity arthaḥ.

20 saṁyogāḥ ca viyogā-'ntā iti na deṣā-'di-lābho 'pi. 80.

prakṛṣṭa-deṣa-dhanā-'ṅganā-'di-svāmyam api na mokṣo, yataḥ

“saṁyogāḥ ca viyogā-'ntā, maraṇā-'ntaiḥ ca jīvanam”

iti cūryata ity arthaḥ. tathā ca vināṣitvāt svāmyam na muktir iti.

na bhāgi-yogo bhāgasya. 81.

25 bhāgasyā 'ṇāṣasya jīvasya bhāginy aṇṇini paramā-'tmani layo na mokṣaḥ; «saṁyogā hi viyogā-'ntā» ity-ukta-hetoh; īṣvarā-'nabhyupagamāc ca; tathā sva-layasyā 'puruṣārthatvāc ce 'ty arthaḥ.

nā 'nimā-'di-yogo 'py, avaṣyambhāvitvāt tad-ucchitter, itara-yoga-vat. 82.

30 aṇimā-'dy-āiṣvarya-sambandho 'pi na muktiḥ; āiṣvarya-'ntara-sambandha-vad eva tasyā 'py uccheda-niyamād ity arthaḥ.

«itara-viyoga-vad» iti pāṭhe tū 'cchittāv ayaṁ drṣṭāntaḥ.

ne 'ndrā-'di-pada-yogo 'pi, tadvat. 83.

Indrā-'dy-aiçvarya-lābho 'pi na muktiḥ; itarāi-'çvarya-vat kṣayaṣṇutvād ity arthaḥ.

indriyāṇām āhamkārikatvaṃ yad uktam, tatra para-vipratipattiṃ nirākaroti: 5

na bhūta-prakṛtitvaṃ indriyāṇām, āhamkārikatva-çruteḥ. 84.

sugamā yojanā. — pūrvam sva-siddhānto 'vadhṛtaḥ; asmiṇṇ ca 'dhyāye para-pakṣo nirākriyata ity apāunaruktyam.

çakty-ādikam api tattvam astī 'ty āçayena pareṣām padārtha-pratiniyamam tan-mātra-jñānān muktiṃ ca nirākaroti: 10

na ṣaṭ-padārtha-niyamas tad-bodhān muktiḥ ca. 85.

« dravya-guṇa-karma-sāmānya-viçeṣa-samavāyā eva padārthā » iti yad vāiçeṣikāṇām niyamo, yaç ca « taj-jñānān mokṣa » ity abhyupagamah, so 'prāmāṇikah; çakty-ādy-atirekāt; pṛthivy-ādi-nava-dravyebhyaḥ prakṛter atirekāc ca; tathā prakṛti-vivekāc eva mokṣasyo 'ktatvād ity arthaḥ. 15
gandhā-'di-mattvenāi 'va hi pṛthivy-ādi-vyavahāro, gandhā-'diç ca sāmānya-'vasthāyām nā 'sti. ataḥ pṛthivītvā-'di-jātir api ghaṭatvā-'di-vat kārya-mātra-vṛttir iti. tad uktam:

“nā 'ho, na rātrir, na nabho, na bhūmir,
nā 'sīt tamo jyotir abhūn, na cā 'nyat
çabdā-'di buddhy-ādy-upalabhyam; ekam
prādhānikam brahma pumāns tadā 'sīd ” iti. 20

ṣoḍaça-'diṣv apy evam. 86.

nyāya-pāçupatā-'di-mateṣu ṣoḍaça-'diṣv api na niyamo, na vā tanmātra-jñānān muktiḥ; ukta-rūpeṇa padārthā-'dhikyād ity arthaḥ. asman-mate 25
tu nityam padārtha-dvayam eva; nityā-'nitya-sādhāraṇās tu padārthāḥ pañca-viṇçatir eve 'ti niyamaḥ. pañca-viṇçati-dravyeṣv eva guṇa-karma-sāmānya-çakty-ādīnām antarbhāva iti.

pañca-bhūtānām pūrvo-'kta-kāryatvo-'papatty-artham vāiçeṣikā-'dy-abhyupagatam pārvivā-'dy-aṇu-nityatvam apākaroti: 30

nā 'ṇu-nityatā, tat-kāryatva-çruteḥ. 87.

pṛthivy-ādy-aṇūnām nityatā nā 'sti; teṣām aṇūnām api kāryatva-çruter ity arthaḥ. yady apy asmābhiḥ sā çrutir na drçyate, kāla-luptatvā-'dinā, tathā 'py ācārya-vākyān Manu-smaraṇāc cā 'numeyā; yathā Manuḥ:

“aṇvyo mātṛā vināçinyo daça-'rdhānām ca yāḥ smṛtāḥ,
tābhiḥ sārddham idam sarvaṃ sambhavaty anupūrvaça ” iti. 35

daṣā-'rdhānām pṛthivy-ādi-pañca-bhūtānām. na cā 'tra vākye 'ṇu-ṣabdena dvy-aṇukā-'dy eva grāhyam» iti vācyam; saṃkoce pramāṇā-'bhāvād iti. atrā 'ṇu-ṣabdo bhūta-paramā-'ṇu-para eva. vāiṣeṣikā-'dy-abhimataṃ ca tasya nityatvam anena sūtreṇa nirākriyate, na tv aṇu-parimāṇa-dravya-
 5 sāmānyasya nityatvam; rajo-guṇasya cāṇicalyā-'nurodhenā 'ṇutva-siddheḥ; madhyama-parimāṇatve nityatvasya vibhutve ca kriyāyā anupapatter iti.

«nanu niravayavasya paramā-'ṇoḥ katham kāryatvaṃ ghaṭate?» tatrā 'ha:

na nirbhāgatvaṃ, kāryatvāt. 88.

10 ṣṛuṭi-siddha-kāryatvā-'nyathā-'nupapattyā pṛthivy-ādy-aṇūnām na niravayavatvam ity arthaḥ. ata eva tanmātrā-'khyā-sūkṣma-dravyāṇy eva pṛthivā-'dy-aṇūnām avayavā iti Pātañjala-bhāṣye Vyāsa-devāiḥ pratipāditam. <pṛthivī-paramā-'ṇur, jala-paramā-'ṇur> ity-ādi-vyavahāras tu pṛthivy-ādīnām apakarṣa-kāṣṭhā-'bhīprāyeṇāi 'va. ataḥ prakṛti-paryantam aṇutve
 15 'pi na kṣatir iti. yady api tanmātreṣv api gandhā-'dy asti, tathā 'pi tasyā 'pratyakṣatayā na pṛthivītvā-'di-niyāmakatvam; vyakta-ṣānta-ghorā-'diviṣeṣavato vyakta-gandhā-'der eva pṛthivītvā-'di-siddheḥ. ato na tanmātrāṇi pṛthivy-ādayaḥ. teṣu ca sūkṣma-bhūta-vyavahāro bhūta-sākṣāt-kāraṇatvā-'dināi 've 'ty api bodhyam.

20 «prakṛti-puruṣa-sākṣātkāro na sambhavati; rūpasya dravya-sākṣātkārahetutvād » iti nāstikā-'kṣepaṃ nirākaroti:

na rūpa-nibandhanāt pratyakṣa-niyamaḥ. 89.

rūpād eva nimittāt pratyakṣate 'ti niyamo nā 'sti; dharmā-'dinā 'pi sākṣātkāra-sambhavād ity arthaḥ. vyañjakā-'niyamasyā 'ñjanā-'dāu drṣṭa-
 25 tvenā 'doṣatvāt. ato bahir-dravya-lāukika-pratyakṣam praty evo 'dbhūta-rūpaṃ vyañjakam iti bhāvaḥ.

«nanv evaṃ kim aṇu-parimāṇaṃ vastv asti, na ve?» 'ty ākāṅkṣāyāṃ parimāṇa-nirṇayaṃ karoti:

na parimāṇa-cāturvidhyāṃ, dvābhyāṃ tad-yogāt. 90.

30 aṇu mahad dīrghaṃ hrasvam iti parimāṇa-cāturvidhyāṃ nā 'sti, dvāvidhyāṃ tu vartata eva; dvābhyāṃ tad-yogāt, dvābhyāṃ evā 'ṇu-mahat-parimāṇābhyāṃ cāturvidhya-sambhavād ity arthaḥ. mahat-parimāṇasyā 'vāntara-bhedāv eva hi hrasva-dīrghāu; anyathā vakrā-'di-rūpāiḥ parimāṇā-'nantya-prasaṅgād iti.

35 tatrā 'sman-naye 'ṇu-parimāṇam ākāṣasya kāraṇaṃ guṇa-viṣeṣaṃ varjayitvā bhūte-'ndriyāṇāṃ mūla-kāraṇeṣu sattvā-'di-guṇeṣu mantavyam.

anyatra yathā-yogyam madhyamā-'di-parama-mahattvā-'nta-parimāṇāni, tāni ca mahattvasyāi 'vā 'vāntara-bhedā iti.

puruṣāi-'katvaṃ sāmānyene 'ti kaṇṭhata evo 'ktam, prakṛter ekatvaṃ sāmānyene 'ty arthād uktam. tad-arthaṃ sāmānyeṣu nāstika-vipratipattiṃ nirākaroti :

5

anityatve 'pi sthiratā-yogāt pratyabhijñānaṃ sāmānyasya. 91.

vyaktīnām anityatve 'py asthiratve 'pi <sa evā 'yam ghaṭa> iti sthiratā-yogena yat pratyabhijñānaṃ, tat sāmānyasya; sāmānya-viśayakam eva tat pratyabhijñānaṃ ity arthaḥ.

tasmān na sāmānyā-'palāpo yukta ity āha :

10

na tad-apalāpas, tasmāt. 92.

sugamam.

« nanv a-tad-vyāvṛtti-rūpeṇā 'bhāvenāi 'va pratyabhijñā 'papādanīyā, sāi 'va ca sāmānya-ṣabdā-'rtho 'stu? » tatrā 'ha :

nā 'nya-nivṛtti-rūpatvam, bhāva-pratīteḥ. 93.

15

<sa evā 'yam> iti bhāva-pratyayān nivṛtti-rūpatvaṃ na sāmānyasye 'ty arthaḥ. anyathā hi <nā 'yam aghaṭa> ity eva pratīyeta. kiṃ cā 'nya-vyāvṛtti-ṣabdasyā 'ghaṭa-vyāvṛttiḥ ity artho vācyaḥ; tatrā 'ghaṭatvaṃ ghaṭa-sāmānya-bhinnatvaṃ iti sāmānyā-'bhyupagama evā 'patita iti.

« nanu sādṛṣya-nibandhanā pratyabhijñā bhaviṣyati. » tatrā 'ha :

20

na tattvā-'ntaraṃ sādṛṣyam, pratyakṣo-'palabdheḥ. 94.

bhūyo-'vayavā-'di-sāmānyād atiriktam na sādṛṣyam asti; pratyakṣata eva sāmānya-rūpatayo 'palambhād ity arthaḥ.

« nanu svābhāvikiḥ ṣaktir eva sādṛṣyam astu, na tu tat sāmānyam » ity āṣāṅkāṃ apākaroti :

25

nija-ṣakty-abhivyaktir vā, vāiṣiṣṭyāt tad-upalabdheḥ. 95.

vastunaḥ svābhāvika-ṣakti-viṣeṣo-'tpādo 'pi na sādṛṣyam; ṣakty-upalabdhitaḥ sādṛṣyo-'palabdher vilakṣaṇatvāt. ṣakti-jñānaṃ hi nā 'nyadharmin-jñāna-sāpekṣam; sādṛṣya-jñānaṃ punaḥ pratiyogi-jñānaṃ apekṣate, 'bhāva-jñāna-vad iti jñānāyor vāilakṣaṇyam ity arthaḥ; sādṛṣyasya kādā- 30
citkasyā 'pi darṣanāt. yāvad-dṛavya-sthāyi-ṣakti-vyāvartanāyā 'bhivyakti-
padam iti. — kiṃ ca dharmināḥ ṣakti-sāmānyam na sādṛṣyam; bālyā-
'vasthāyām api yuva-sādṛṣyā-'patteḥ; kiṃ tu yuvā-'di-kālīnaḥ ṣakti-viṣeṣo
yuvā-'di-sādṛṣyam iti vaktavyam. tathā ca prati-vyakty-ananta-ṣakti-kal-
panā-'pekṣayā sarva-vyakty-sādhāraṇāi-'ka-sāmānya-kalpanāi 'va yukte 'ti. 35

«nanu tathā 'pi ghaṭā-'di-saṃjñakatvam eva ghaṭa-vyaktīnām anyo-
'nyaiḥ sādṛṣyam astu; evam paṭā-'dīnām api. tathā ca tenāi 'vā 'nugata-
pratyayo-'papattāḥ alaṃ sāmānyena.» tatrā 'ha:

na saṃjñā-saṃjñī-sambandho 'pi. 96.

- 5 yathoktaḥ saṃjñā-saṃjñīnoḥ sambandho 'pi na sādṛṣyam; vāiṣiṣṭyāt
tad-upalabdher eve 'ty arthaḥ; saṃjñā-saṃjñī-bhāvam ajānato 'pi sādṛṣya-
jñānād iti.

api ca:

na sambandha-nityato, 'bhayā-'nityatvāt. 97.

- 10 saṃjñā-saṃjñīnor anityatvāt tat-sambandhasyā 'pi na nityatā. ataḥ
katham tenā 'tīta-vastu-sādṛṣyaṃ vartamāna-vastuni syād? ity arthaḥ.

«nanu sambandhy-anityatve 'pi sambandho nityaḥ syāt; kim atra
bādhakam?» tatrā 'ha:

nā 'jaḥ sambandho, dharmi-grāhaka-māna-bādhāt. 98.

- 15 kādācitka-vibhāge saty eva sambandhaḥ sidhyati; anyathā vakṣya-
māna-rītyā svarūpeṇāi 'vo 'papattāu sambandha-kalpanā-'navakāṇāt. sa
ca kādācitko vibhāgo na sambandha-nityatve sambhavati; ataḥ sambandha-
grāhaka-pramāṇenāi 'va bādhān na nityaḥ sambandha ity arthaḥ.

- «nanv evaiṃ nityayor guṇa-guṇīnor nityaḥ samavāyo no 'papadyeta.»
20 tatrā 'ha:

na samavāyo 'sti, pramāṇā-'bhāvāt. 99.

sugamam.

«nanu vāiṣiṣṭya-pratyakṣaṃ viṣiṣṭa-buddhy-anyathā-'nupapattiḥ ca
pramāṇam.» tatrā 'ha:

- 25 ubhayatrā 'py anyathā-siddher na pratyakṣam anumānam vā.
100.

- ubhayatrā 'pi vāiṣiṣṭya-pratyakṣe tad-anumāne ca svarūpeṇāi 'vā
'nyathā-siddher na tad ubhayaṃ samavāye pramāṇam ity arthaḥ. ayam
bhāvaḥ: yathā samavāya-vāiṣiṣṭya-buddhiḥ samavāya-svarūpeṇāi 've
30 'śyate, 'navasthā-bhayaḍ iti, tatra pratyakṣā-'numāne anyathā-siddhe, evaiṃ
guṇa-guṇī-prabhīrtīnām viṣiṣṭa-buddhir api guṇā-'di-svarūpeṇāi 've 'śyatām.
atas tatrā 'pi pratyakṣā-'numāne anyathā-siddhe iti.

- «nanv evaiṃ saṃyogo 'pi na sidhyati; bhūtalā-'dāu ghaṭā-'di-praty-
ayasyā 'pi svarūpeṇāi 'vā 'nyathā-siddher» iti cen, na; viyoga-kāle 'pi
35 bhūta-la-ghaṭayoḥ svarūpa-tādavasthyena viṣiṣṭa-buddhi-prasaṅgāt. sam-
avāya-sthale ca samavetasya kadā-'pi svā-'ṛaya-viyogo nā 'stī 'ti nā 'yam
doṣaḥ.

kaṣcit tu tādātmya-sambandhenā 'tra samavāyasyā 'nyathā-siddhim āha. tan na; ṣabda-mātra-bhedāt. tādātmyam hy atra nā 'tyantaṃ vak-tavyam; guṇa-viyoge 'pi guṇi-sattvāt; vāiṣiṣṭya-pratyayāc ca. kim tu bheda'-bheda-buddhi-niyāmakah sambandha-viṣeṣa evā 'gatyā vaktavyaḥ. tathā ca tasya samavāya iti vā tādātmyam iti vā nāma-mātram bhinnam. 5 sambandhi-dvayā-'tirikṭaḥ sambandhas tu siddha eve 'ti. yadi ca tādāt-myam svarūpam evo 'cyate, tadā 'smābhir api tad evo 'ktam iti ṣabda-mātra-bheda iti. kim ca tādātmyasya bheda-buddhi-niyāmakatvaṃ dīṣṭam <ghaṭo dravyam> ity-ādāu, na tv ādhārā-'dheya-bhāva-buddhi-niyāmakatvam api; <ghaṭasya dravyam> ity-ādy-ananubhavāt. ato dravyatvā-'dikam eva 10 dravyā-'di-tādātmyam. tataḥ ca katham ādhārā-'dheya-bhāva-buddhi-niyāmakatayā parāir iṣṭaḥ samavāya-sambandhas tādātmyena caritārthaḥ syāt; tantv-ādāu paṭatvā-'dy-abhāvād iti.

prakṛteḥ kṣobhāt prakṛti-puruṣa-saṃyogas, tasmāt sṛṣṭir iti siddhāntaḥ. tatrā 'yam nāstikānām ākṣepaḥ: «nā 'sti kṣobhā-'khyā kasyā-'pi kriyā. 15 sarvaṃ vastu kṣaṇikam; yatro 'tpadyate, tatrāi 'va vinaḥyati 'ty ato na deṣā-'ntara-saṃyogo-'nneyā kriyā sidhyati» 'ti. tatrā 'ha:

nā 'numeyatvam eva kriyāyā, nediṣṭhasya tat-tadvator evā 'parokṣa-pratīteḥ. 101.

na kevalam deṣā-'ntara-saṃyogū-'dinā kriyāyā anumeyatvam eva, yato 20 nediṣṭhasya nikāṣa-sthasya draṣṭuḥ kriyā-kriyāvatoḥ pratyakṣeṇā 'pi pra-tītir asti <vrkṣaḥ calatī> 'ty-ādir ity arthaḥ.

trītiyā-'dhyāye ṣarīrasya pāñcabhāutikatvā-'di-rūpāir mata-bhedā evo 'ktā, na tu viṣeṣo 'vadhṛtaḥ. teṣv atra para-pakṣam pratiśedhati:

na pāñcabhāutikam ṣarīram, bahūnām upādānā-'yogāt. 102. 25

bahūnām bhinna-jātīyānām. ṣeṣam sugamam. bhinna-jātīyānām co 'pādānatvaṃ ghaṭa-paṭā-'di-sthale na dīṣṭam iti sajātīyam evo 'pādānam. itarac ca bhūta-catuṣṭayam upaṣṭambhakam ity āḥayena pāñcabhāutika-vyavahāraḥ. etena dvi-tri-catur-bhāutikatva-pakṣā nirastāḥ. eko-'pādā-nakatve 'pi prthivy evo 'pādānam sarva-ṣarīrasye 'ti vakṣyati. 30

«sthūlam eva ṣarīram» iti kecīt. tan nirākaroti:

na sthūlam iti niyama, ātivāhikasyā 'pi vidyamānatvāt. 103.

indriyā-'ḥayatvaṃ ṣarīratvam;

“yan mūrty-avayavāḥ sūkṣmās tasye 'māny āḥrayanti ṣaṭ,
tasmāc charīram ity āhus tasya mūrtim manīṣiṇa”

35

iti Manu-vākyāt. etādṛcam ca ṣarīram sthūlam pratyakṣam eve 'ti na niyamaḥ. kutaḥ? ātivāhikasyā 'pratyakṣatayā sūkṣmasya bhāutikasya

ṣarīrā-'ntarasyā 'pi sattvād ity arthaḥ. lokāl lokā-'ntaraṃ liṅga-deham
ativāhayatī 'ty ātivāhikam; bhūtā-'ṣrayatām vinā citrā-'di-val liṅga-dehasya
gamanā-'nupapatteḥ prāg evo 'ktatvāt. idaṃ ca sūtraṃ tasyāi 'va spaṣṭi-
karaṇa-mātrā-'rtham. liṅgasya ca ṣarīratvam, bhogā-'ṣrayatayā puruṣa-
5 pratibimbā-'ṣrayatayā ve 'ti bodhyam. ātivāhika-ṣarīre ca pramāṇam

“aṅguṣṭha-mātraḥ puruṣo 'ntar-ātmā sadā janānām hṛdaye saṃniviṣṭaḥ,”

“aṅguṣṭha-mātram puruṣaṃ niṣcakaṛṣa balād yama”

iti ṣrutī-smṛtī. na hi liṅga-ṣarīrasya sakala-ṣarīra-vyāpinaḥ svato 'ṅguṣṭha-
mātratvaṃ sambhavati. ata ādhāryā 'ṅguṣṭha-mātratvam arthāt sidhyati.
10 yathā dīpasya sarva-grāha-vyāpīte 'pi kalikā-'kāratvaṃ, tāla-vartī-ādi-
sūkṣmā-'ṅgasya daṣo-'pari sampiṇḍitasya pāṛthiva-bhāgasya kalikā-'kāra-
tayā, tathāi 'va liṅga-dehasya deha-vyāpīte 'py aṅguṣṭha-parimāṇatvam;
svā-'ṣraya-sūkṣma-bhūtasyā 'ṅguṣṭha-parimāṇatvenā 'numeyam iti.

golakebhyo 'tiriktānī 'ndriyāṇi prāg uktāni. tad-upapādanāye 'ndriyā-
15 nām aprāpta-prakāṣakatvaṃ nirākaroti:

**nā 'prāpta-prakāṣakatvam indriyāṇām, aprāpteḥ sarva-prāpter
vā. 104.**

svā-'sambaddhā-'rthānī 'ndriyāṇi na prakāṣayanti; aprāpteḥ, pradīpā-
'dīnām aprāpta-prakāṣakatvā-'darṣanāt; aprāpta-prakāṣakatve vyavahitā-
20 'di-sarva-vastu-prakāṣakatva-prasaṅgāc ce 'ty arthaḥ. ato dūra-stha-sūryā-
'di-sambandhā-'rthaṃ golakā-'tiriktam indriyam iti bhāvaḥ. karaṇānām cā
'rtha-prakāṣakatvam puruṣe 'rtha-samarpaṇa-dvārāi 'va, svato jaḍatvāt,
darpaṇasya mukha-prakāṣakatva-vat. athavā 'rtha-pratibimbo-'dgrahaṇam
evā 'rtha-prakāṣakatvam iti.

25 «nanv evaṃ cakṣuṣas tājjasatvam eva yuktam; tejasa eva kiraṇa-
rūpeṇā 'ṣu dūrā-'pasarpaṇa-darṣanād» iti ṣaṅkām nirākaroti:

na tejo-'pasarpaṇāt tājjasam cakṣur, vṛttitas tat-siddheḥ. 105.

tejaso 'pasarpaṇaṃ dṛṣṭam iti kṛtvā tājjasam cakṣur na vācyam.
kutaḥ? atājjasatve 'pi prāṇa-vad eva vṛtti-bhedenā 'pasarpaṇo-'papatter
30 ity arthaḥ. yathā hi prāṇaḥ ṣarīram asaṃtyajyāi 'va nāsā-'grād bahiḥ
kiyad-dūram prāṇanā-'khyā-vṛttyā 'pasarati, evam evā 'tājjasā-dravyam api
cakṣur deham asaṃtyajyā 'pi vṛtty-ākhyā-pariṇāma-viṣeṣeṇa jhaṭity eva
dūra-sthaṃ sūryā-'dikaṃ praty apasared iti.

«nanv evam-bhūta-vṛttāu kim pramāṇam?» tatrā 'ha:

35 **prāptā-'rtha-prakāṣa-liṅgād vṛtti-siddhiḥ. 106.**

sugamam.

deham aparityajyā 'pi gamano-'papattaye vṛtteḥ svarūpaṃ darśayati :
bhāga-guṇābhyām tattvā-'ntaraṃ vṛttiḥ, sambandhā-'rthaṃ
sarpatī 'ti. 107.

sambandhā-'rthaṃ sarpatī 'ti hetoḥ cakṣur-āder bhāgo visphuliṅga-vad
vibhaktā-'ñço rūpā-'di-vad guṇaḥ ca na vṛttiḥ; kiṃ tu tad-eka-deṣa-bhūtā 5
bhāga-guṇābhyām bhinnā vṛttiḥ; vibhāge hi sati tad-dvārā cakṣuṣaḥ
sūryā-'di-sambandho na ghaṭate, guṇatve ca sarpaṇā-'khyā-kriyā-'nupapatter
ity arthaḥ. etena buddhi-vṛttir api pradīpa-ṣikḥā-vad dravya-rūpa eva
pariṇāmaḥ, svacchatayā 'rthā-'kāra-to-'dgrāhī nirmala-vastra-vad iti sid-
dham. 10

« nanv evaṃ vṛttīnāṃ dravyatve katham icchā-'di-rūpa-buddhi-guṇeṣu
vṛtti-vyavahāraḥ ? » tatrā 'ha :

na dravya-niyamas, tad-yogāt. 108.

vṛttir dravyam eve 'ti niyamo nā 'sti. kutaḥ ? tad-yogāt, tatra vṛttāu
yogā-'rtha-sattvāt. “vṛttir vartana-jīvana” iti hi yāugiko 'yaṃ ṣabdaḥ. 15
jīvanaṃ ca sva-sthiti-hetur vyāpāraḥ; “jīva bala-prāṇa-dhāraṇayor” ity
Anuṣāsanāt; < vāiṣya-vṛttiḥ >, < cūdra-vṛttir > ity-ādi-vyavahārāc ca. tatra
yathā dravya-rūpayā vṛttyā buddhir jīvati, tathe 'cchā-'dibhir api 'ti te 'pi
vṛttayaḥ; sarva-nirodhenāi 'va citta-maraṇād ity arthaḥ.

indriyāṇāṃ bhāutikatvasyā 'pi ṣravaṇāt kadā-cil loka-viṣeṣa-bhedena 20
ṣṛuti-vyavasthā ṣaṅkyeta. tatrā 'ha :

na deṣa-bhede 'py anyo-'pādānatā, 'smad-ādi-van niyamaḥ. 109.

na Brahma-lokā-'di-deṣa-bhedato 'pī 'ndriyāṇāṃ ahankārā-'tirikto-
'pādānakatvaṃ, kiṃ tv asmad-ādīnāṃ bhūr-loka-sthānāṃ iva sarveṣāṃ evā
'haṃkārikatva-niyamaḥ; deṣa-bhedenāi 'kasyāi 'va līṅga-ṣarīrasya saṃcāra- 25
mātra-ṣravaṇād ity arthaḥ.

« nanv evaṃ bhāutikatva-ṣṛutiḥ katham upapadyatām ? » tatrā 'ha :

nimitta-vyapadeṣāt tad-vyapadeṣaḥ. 110.

nimitte 'pi prādhānya-vivakṣayo 'pādānatva-vyapadeṣo bhavati; yathe
'ndhanād agnir iti. ato bhūto-'pādānatva-vyapadeṣa ity arthaḥ. teja-ādi- 30
bhūto-paṣṭambhenāi 'va hi tad-anugatā-'haṃkāra-c cakṣur-ādī-'ndriyāṇi
bhavanti, yathā pārthive-'ndhano-paṣṭambhena tad-anugatāt tejaso 'gnir
bhavatī 'ti. “annamayāṃ hi, sāumya, mana” ity-ādi-ṣṛutis tad-ukta-yuktiḥ
cā 'tra pramāṇam.

sthūla-ṣarīra-gataṃ viṣeṣaṃ prasaṅgād avadhārayati :

35

ūśmajā-'ṇḍaja-jarāyujō-'dbhijja-sāṃkalpika-sāṃsiddhikaṃ ce 'ti
na niyamaḥ. 111.

- “teṣāṃ khalv eṣāṃ bhūtānāṃ trīṇy eva bījāni bhavanti: aṇḍa-jam jīva-jam udbhij-jam” iti ṣrutāv aṇḍa-jā-'di-rūpaṃ ṣarīra-trāiavidhyam prāyikā-'bhīprāyeṇo 'ktam, na tu niyamaḥ; yata ūṣma-jā-'di ṣaḍvidham eva ṣarīram bhavati 'ty arthaḥ. tatro 'ṣma-jā dandaṣūkā-'dayaḥ; aṇḍa-jāḥ 5 pakṣi-sarpā-'dayaḥ; jarāyu-jā manuṣyā-'dayaḥ; udbhij-jā vṛkṣā-'dayaḥ; saṃkalpa-jāḥ Sanakā-'dayaḥ; sāmśiddhikā mantra-tapa-ādi-siddhi-jā, yathā Raktabīja-ṣarīro-'tpanna-ṣarīrā-'daya iti.

ṣarīrasyāi 'ka-mātra-bhūto-'pādānakatvam pūrvo-'ktam anenāi 'va prasaṅgena viśiṣyā 'ha:

- 10 sarveṣu prthivy upādānam, asādhāranyāt. tad-vyapadeṣaḥ pūrva-vat. 112.

sarveṣu ṣarīreṣu prthivy evo 'pādānam, asādhāranyāt, ādhikyā-'dibhir utkarṣāt. ṣarīre pañca-catur-ādi-bhāutikatva-vyapadeṣas tu pūrva-vat, indriyāṇāṃ bhāutikatva-vad upaṣṭambakatva-mātreṇe 'ty arthaḥ.

- 15 «nanu prāṇasya ṣarīre prādhānyāt prāṇa eva dehā-'rambhako 'stu.» tatrā 'ha:

na dehā-'rambhakasya prāṇatvam, indriya-çaktitas tat-siddheḥ. 113.

- prāṇo na dehā-'rambhakaḥ; indriyaṃ vinā prāṇā-'navasthānenā 20 'nvaya-vyatiṛekābhyāṃ indriyāṇāṃ çakti-viṣeṣād eva prāṇa-siddheḥ, prāṇo-'tpatter ity arthaḥ. ayam bhāvaḥ: karaṇa-vṛtti-rūpaḥ prāṇaḥ karaṇa-viyoge na tiṣṭhati; ato mṛta-dehe karaṇā-'bhāvena prāṇā-'bhāvān na prāṇo dehā-'rambhaka iti.

- «nanv evam prāṇasya dehā-'kāraṇatve prāṇaṃ vinā 'pi deha utpad- 25 yeta?» tatrā 'ha:

bhoktur adhiṣṭhānād bhogā-'yatana-nirmāṇam, anyathā pūti-bhāva-prasaṅgāt. 114.

- bhoktuḥ prāṇino 'dhiṣṭhānād vyāpārād eva bhogā-'yatanasya ṣarīrasya nirmāṇam bhavati; anyathā prāṇa-vyāpārā-'bhāve çukra-çomītayoh pūti- 30 bhāva-prasaṅgāt, mṛta-deha-vad ity arthaḥ. tathā ca rasa-saṃcārā-'di-vyāpāra-viṣeṣāḥ prāṇo dehasya nimitta-kāraṇaṃ, dhāraṇatvād iti bhāvaḥ.

«nanu prāṇasyāi 'vā 'dhiṣṭhānatvaṃ sambhavati, vyāpāravattvāt; na prāṇinaḥ, kūṣasthatvāt, nirvyāpārasyā 'dhiṣṭhāne prayojanā-'bhāvāc ce» 'ti. tatrā 'ha:

- 35 bhṛtya-dvārā svāmy-adhiṣṭhitir, nāi 'kāntāt. 115.

deha-nirmāṇe vyāpāra-rūpaṃ adhiṣṭhānaṃ svāminaç cetanasyāi 'kāntāt sākṣān nā 'sti, kim tu prāṇa-rūpa-bhṛtya-dvārā; yathā rājñāḥ pura-nirmāṇa

ity arthaḥ. tathā ca prāṇasyā 'dhiṣṭhātṛtvam sākṣāt, puruṣasyā 'dhiṣṭhātṛtvam tu prāṇa-saṃyoga-mātreṇe 'ti siddham. kulālā-'dīnām ghaṭā-'di-nirmāṇeṣv apy evam. viṣeṣas tv ayam: tatra cetanasya buddhy-ādeḥ cā 'py upayogo 'sti; buddhi-pūrvaka-sṛṣṭitvād iti. yady api prāṇa-'dhiṣṭhānād eva deha-nirmāṇam, tathā 'pi prāṇa-dvārā prāṇi-saṃyogo 'py apekṣyate; 5 puruṣārtham eva prāṇena deha-nirmāṇād ity āçayena "bhoktur adhiṣṭhānād" ity uktam.

"vimukta-mokṣā-'rtham pradhānasye" 'ty uktam prāk. tatra «katham ātmā nitya-mukto, bandha-darçanād?» iti pareṣām ākṣepe nitya-muktim upapādayitum āha:

10

samādhi-susupti-mokṣeṣu brahma-rūpatā. 116.

samādhir asampraññātā-'vasthā, susuptiḥ cā 'tra samagra-susuptiḥ, mokṣaḥ ca videha-kāivalyam. āsv avasthāsu puruṣāṇām brahma-rūpatā, buddhi-vṛtti-vilayas tad-āupādhika-pariccheda-vigamena sva-svarūpa-pūrṇatayā 'vasthānam; yathā ghaṭa-dhvaṇse ghaṭā-'kāṣasya pūrṇate 'ty 15 arthaḥ. tad etad uktam: "tan-nivṛttāv upaçānto-'parāgaḥ svastha" iti. tathā ca brahmatvam eva puruṣāṇām svabhāvo, nāimittikatvā-'bhāvāt, sphaṭikasya çauklyam iva. buddhi-vṛtti-sambandha-kāle tu paricchinna-cid-rūpatvenā 'bhivyaktyā paricchedā-'bhimānaḥ; tathā vṛtti-pratibimba-vaçād duḥkhā-'di-mālinyam iva ca bhavatī 'ti; tat sarvam āupādhikam 20 eva; upādhy-ākhyā-nimittā-'nvaya-vyatirekā-'nuvidhānāt, sphaṭika-lāu-hitya-vad iti bhāvaḥ. tathā ca Yoga-sūtram: "vṛtti-sārūpyam itaratre" 'ti. asmac-chāstre ca brahma-çabda āupādhika-pariccheda-mālinyā-'di-rahita-paripūrṇa-cetana-sāmānya-vācī, na tu Brahma-mīmāṃsāyām ivāi 'çvāryo-'palakṣita-puruṣa-viṣeṣa-mātra-vācī 'ti vivektavyam. atrāi 'te çlokaḥ 25 çīṣya-vyutpatty-artham ucyante:

cid-ākāṣe 'nabhivyakte nānā-'kārāir itas tataḥ

dhīr aṭantī saha-vyakter aṭantīm darçayec citim.

vastutas tu sadā pūrṇam eka-rūpaṃ ca cin-nabhaḥ;

vṛtti-çūnya-pradeṣeṣu drçyā-'bhāvān na paçyati.

30

caḥṣo rūpa-vat puṃso drçyā vṛttir hi, ne 'tarat;

· samādhy-ādāu ca sā nā 'stī 'ty ataḥ pūrṇaḥ puṃs tadā.

«tarhi kaḥ susupti-samādhibhyām mokṣasya viṣeṣaḥ?» tatrā 'ha:

dvayoh sabijam, anyatra tad-dhatiḥ. 117.

dvayoh samādhi-susuptyoh sabijam bandha-bīja-sahitam brahmatvam; 35 anyatra mokṣe bījasyā 'bhāva iti viṣeṣa ity arthaḥ. «nanu cet samādhy-ādāu bandha-bījam asti, tarhi tenāi 'va paricchedāt katham brahmatvam?» iti cen, na; bandha-bījasya vāsanā-karmā-'des tadānīm upādhāv evā 'va-

sthānāt, na tu cetaneṣu; puruṣe ca teṣāṃ apratibimbanād iti. jāgrad-ādy-avasthāyām tu buddhi-vṛtti-pratibimba-vaçād āupādhiko bandha ity asakṛd āveditam. «nanu Pātañjale tad-bhāṣye eā 'samprajñāta-yogo nirbīja uktaḥ; atra kathaiṃ sabīja ucyata?» iti cen, na; asamprajñāte krameṇa
5 bīja-kṣayo bhavati 'ty āçayenāi 'va tatra nirbījatva-vacanāt; anyathā sar-vāsām evā 'samprajñāta-vyaktīnām nirbījatve vyutthānā-'nupapatter iti.

«nanu samādhi-suṣuptī drṣṭe staḥ; mokṣe tu kim pramāṇam?» iti nāstikā-'kṣepam pariharati:

dvayor iva trayasyā 'pi drṣṭatvān, na tu dvāu. 118.

10 samādhi-suṣupti-drṣṭāntena mokṣasyā 'pi drṣṭatvād anumitatvān na tu dvāu suṣupti-samādhī eva, kiṃ tu mokṣo 'py asti 'ty arthaḥ. anumānam ce 'ttham: suṣupty-ādāu yo brahma-bhāvas, tat-tyāgaç citta-gatād rāgā-'di-doṣād eva bhavati. sa ced doṣo jñānena nāçitas, tarhi suṣupty-ādisadṛçy evā 'vasthā sthirā bhavati; sāi 'va mokṣa iti.

15 «nanu vāsanā-'khyā-bīja-sattve 'pi vāirāgyā-'dinā vāsanā-kāuṇṭhyād arthā-'kārā vṛttih samādhāu mā bhavatu; suṣupte tu vāsanā-prābalyād artha-jñānam bhaviṣyaty eve 'ti na suṣuptāu brahma-rūpatā yukte » 'ti. tatrā 'ha:

**vāsanayā 'nārtha-khyāpanam doṣa-yoge 'pi. na nimittasya
20 pradhāna-bādhakatvam. 119.**

yathā vāirāgye tathā nidrā-doṣa-yoge 'pi sati vāsanayā na svārtha-khyāpanam sva-viṣaya-smāraṇam bhavati, yato na nimittasya guṇī-bhūtasya saṃskārasya balavattara-nidrā-doṣa-bādhakatvaṃ sambhavati 'ty arthaḥ. balavattara eva hi doṣo vāsanām durbalām sva-kārya-kauṇṭhām karotī 'ti
25 bhāvaḥ.

saṃskāra-leçato jīvan-muktasya çarīra-dhāraṇam iti tṛtīyā-'dhyāye proktam. tatrā 'yam ākṣepaḥ: «jīvan-muktasya çaçvad ekasminn apy arthe 'smad-ādīnām iva bhogo dṛçyate. so 'nupapannaḥ; prathamam bhogam utpādyai 'va pūrva-saṃskāra-nāçāt; saṃskārā-'ntarasya ca jñāna-
30 pratibandhena karma-vad anudayād » iti. tatrā 'ha:

**ekaḥ saṃskāraḥ kriyā-nirvartako, na tu prati-kriyam saṃskāra-
bhedā, bahu-kalpanā-prasakteḥ. 120.**

yena saṃskāreṇa devā-'di-çarīra-bhoga ārabdhaḥ, sa eka eva saṃskāras tac-çarīra-sādhyasya prārabdha-bhogasya samāpakāḥ; sa ca karma-vad
35 eva bhoga-samāpti-nāgyaḥ; na tu prati-kriyam prati-bhoga-vyakti saṃskāra-nānātvaṃ; bahu-vyakti-kalpanā-gāurava-prasaṅgād ity arthaḥ. kulāla-

cakra-bhramaṇa-sthale 'py evaṃ vegā-'khyah saṃskāra eka eva bhramaṇa-samāpti-paryanta-sthāyī bodhyaḥ.

udbhij-jaṃ ṣarīram astī 'ty uktam. «tatra bāhya-buddhy-abhāvāc charīratvaṃ nā 'stī» 'ti nāstikā-'kṣepam apākaroti:

na bāhya-buddhi-niyamo, vṛkṣa-gulma-latāu-'śadhi-vanaspati- 5
tṛṇa-vīrudhā-'dīnām api bhoktṛ-bhogā-'yatanatvam, pūrva-
vat. 121.

na <bāhya-jñānaṃ yatrā 'sti, tad eva ṣarīram> iti niyamaḥ; kim tu vṛkṣā-'dīnām antaḥ-samjñānām api bhoktṛ-bhogā-'yatanatvaṃ ṣarīratvam mantavyam; yataḥ pūrva-vat pūrvo-'kto yo bhoktr-adhiṣṭhānaṃ vinā 10 manuṣyā-'di-ṣarīrasya pūti-bhāvas, tadvad eva vṛkṣā-'di-ṣarīreṣv api ṣuṣkatā-'dikam ity arthaḥ. tathā ca ṣrutīḥ “asya yad ekāṃ ṣākhāṃ jīvo jahāty, atha sā ṣuṣyatī” 'ty-ādir iti.

“na bāhya-buddhi-niyama” ity aṅgasya prthak-sūtratve 'pi sūtra-dvayam ekī-kṛtye 'ttham eva vyākhyeyam; sūtra-bhedas tu dāirghya- 15 bhayād iti bodhyam.

smṛteḥ ca. 122.

“ṣarīra-jāiḥ karma-doṣāir yāti sthāvaratām naraḥ,
vācīkālīḥ pakṣi-mṛgatām, mānasāir antya-jātītām”

ity-ādi-smṛter api vṛkṣā-'diṣu bhoktṛ-bhogā-'yatanatvam ity arthaḥ. 20

«nanu vṛkṣā-'diṣv apy evaṃ cetanatvena dharmā-'dharmo-'tpatti-prasaṅgaḥ.» tatrā 'ha:

na deha-mātrataḥ karmā-'dhikāritvaṃ, vāiṣiṣṭya-ṣruteḥ. 123.

na deha-mātreṇa dharmā-'dharmo-'tpatti yogyatvaṃ jīvasya. kutaḥ? vāiṣiṣṭya-ṣruteḥ; brāhmaṇā-'di-deha-viṣiṣṭatvenāi 'vā 'dhikāra-ṣravaṇād 25 ity arthaḥ.

deha-bhedenāi 'va karmā-'dhikāraṃ darṣayan deha-trāividhyam āha:

tridhā trayāṇām vyavasthā karmadeho-'pabhoga-deho-'bhaya-
dehāḥ. 124.

trayāṇām uttamā-'dhama-madhyamānām sarva-prāṇinām tri-prakāro 30 deha-vibhāgaḥ: karmadeha-bhogadeho-'bhayadehā itī 'ty arthaḥ. tatra karma-dehaḥ parama-rṣiṇām, bhoga-deha Indra-'dīnām sthāvarā-'dīnām co, 'bhaya-deho rāja-rṣiṇām iti. atra prādhānyena tridhā vibhāgaḥ; anyathā sarvasyāi 'va bhoga-dehatvā-'patteḥ.

caturtham api ṣarīram āha :

na kimcid apy anuṣayinaḥ. 125.

“vidyād anuṣayaṃ dveṣe paṇcātātāpā-nubandhayaḥ”

iti vākyād anuṣayo 'tra vāirāgyam. viraktānām ṣarīram etat-traye na
5 kimcid api, etat-traya-vilakṣaṇam ity arthaḥ; yathā Dattātreyā-Jaḍabha-
ratā-dīnām; teṣāṃ jñāna-mātra-pradhāna-dehatvād iti.

uktasye 'ṣvarā-bhāvasya sthāpanāya parā-bhyupagataṃ jñāne-'cchā-
krty-ādi-nityatvam pratiṣedhati :

na buddhy-ādi-nityatvam āṣraya-viṣeṣe 'pi, vahni-vat. 126.

10 buddhir atrā 'dhyavasāyā-'khyā vṛttiḥ. tathā ca jñāne-'cchā-krty-
ādīnām āṣraya-viṣeṣe parāir īṣvaro-'pādhitayā 'bhyupagate 'pi nityatvaṃ
nā 'sti; asmād-ādi-buddhi-dṛṣṭāntena sarveṣāṃ eva buddhī-'cchā-dīnām
anītyatvā-'numānāt; yathā lāukika-vahni-dṛṣṭāntenā 'varaṇa-tejaso 'py
anītyatvā-'numānam ity arthaḥ.

15 āstām tāvaj jñāne-'cchā-'der nityatvam; tad-āṣraya īṣvaro-'pādhir evā
'siddha, īṣvarasyā 'siddher ity āha :

āṣrayā-'siddheḥ ca. 127.

sugamam.

« nanv evam brahmā-'ṇḍā-'di-sarjana-samarthaṃ sarvajñatvā-'dikāṃ
20 katham janyaṃ sambhāvyetā 'pi; loke tapa-ādibhir eva āiṣvarya-'darṣa-
nād » iti. tatrā 'ha :

yoga-siddhayo 'py āuśadhā-'di-siddhi-van nā 'palapanīyāḥ. 128.

āuśadhā-'di-siddhi-dṛṣṭāntena yoga-jā apy aṇimā-'di-siddhayaḥ sṛṣṭy-
ādy-upayoginyāḥ sidhyantī 'ty arthaḥ.

25 puruṣa-siddhi-pratikūlatayā bhūta-cāitanya-vādinam pratyācāṣṭe :

na bhūta-cāitanyam, pratyekā-'dṛṣṭeḥ sāmhatye 'pi ca—sām-
hatye 'pi ca. 129.

sāmhata-bhāvā-'vasthāyām api pañca-bhūteṣu cāitanyaṃ nā 'sti;
vibhāga-kāle praty-ekam cāitanyā-'dṛṣṭeḥ ity arthaḥ. tṛtīyā-'dhyāye ce
30 'dāṃ sva-siddhānta-vidhayo 'ktam, atra ca para-mata-nirākaraṇāye 'ti na
pāunaruktyam doṣāye 'ti. vīpsā 'dhyāya-samāptāu.

sva-siddhānta-viruddhā-'rtha-bhāṣiṇo ye ku-vādināḥ,
pañcame tān nirākṛtya sva-siddhānto dṛḍhī-kṛtāḥ.

iti Vijñānabhikṣu-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye para-pakṣa-
nirjayā-'dhyāyaḥ pañcamah.

adhyāya-catuṣkeṇa samasta-ḡāstrā-'rtham pratijñāya pañcamā-'dhyāye para-pakṣa-nirākaraṇena prasādhye 'dānīm tam eva sāra-bhūta-ḡāstrā-'rtham ṣaṣṭhā-'dhyāyena saṃkalayann upasaṃharati. uktā-'rthānām hi punas tantrā-'khye vistare kṛte ḡṣyāṇām asaṃdigdhā-'viparyasto dṛḡha- 5 taro bodha utpadyata iti; ataḥ sthūṇā-nikhanana-nyāyād anukta-yukty-ādy-upanyāsāc ca nā 'tra pāunaruktyam doṣāya:

asty ātmā, nāstitva-sāadhanā-'bhāvāt. 1.

⟨jānāmī⟩ 'ty evam pratīyamānatayā puruṣaḥ sāmānyataḥ siddha evā 'sti; bādha-ka-pramāṇā-'bhāvāt. atas tad-viveka-mātraṃ kartavyam ity arthaḥ. 10

tatra viveke pramāṇa-dvayam āha sūtrābhyām:

dehā-'di-vyatirikto 'sāu, vāicitryāt. 2.

asāv ātmā draṣṭā dehā-'di-prakṛty-antebhyo 'tyantam bhinnō, vāicitryāt; pariṇāmitvā-'pariṇāmitvā-'di-vāidharmyād ity arthaḥ. prakṛty-ādayas tāvat pratyakṣā-'numānā-'gamāiḥ pariṇāmitayāi 'va siddhāḥ; puru- 15 ṣasyā 'pariṇāmitvaṃ tu sadā-jñāta-viṣayatvād anumīyate. tathā hi, yathā cakṣuṣo rūpam eva viṣayo, na saṃnikarṣa-sāmye 'pi rasā-'dir, evam puruṣasya sva-buddhi-vṛttir eva viṣayo, na tu saṃnikarṣa-sāmye 'py anyad vastv iti phala-balāt kḡptam. buddhi-vṛtṭy-ārūḡhatayāi 'va tv anyad bhogyam bhavati puruṣasya, na svataḥ; sarvadā sarva-bhānā-'patteḥ. tāḡ ca buddhi- 20 vṛttayo nā 'jñātās tiṣṭhanti; jñāne-'cchā-sukhā-'dīnām ajñāta-sattā-svīkāre teṣv api ghaṭā-'dāv iva saṃḡayā-'di-prasaṅḡād ⟨aham jānāmi na vā, sukhī na ve?⟩ 'ty-ādi-rūpeṇa. atas tāsāṃ sadā-jñātātvaṭ tad-draṣṭā cetano 'pariṇāmī 'ty āyātam; cetanasya pariṇāmitve kadācid āndhya-pariṇāmena satyā api buddhi-vṛtṭer adarḡanā-'patter iti. evam pārārthyā-'pārārthyā- 25 'dikam api pūrvo-'ktaṃ vāidharmya-jātam bodhyam.

ṣaṣṭhī-vyapadeḡād api. 3.

⟨mame 'dam ḡarīram, mame 'yam buddhir⟩ ity-āder viduṣāṃ ṣaṣṭhī-vyapadeḡād api dehā-'dibhya ātmā bhinnāḥ; atyantā-'bhede ṣaṣṭhy-an-upapatter ity arthaḥ. tad uktaṃ Viṣṇupurāṇe: 30

“tvam kim etac chiraḥ? kim tu ḡiras tava, tatho 'daram.

kim u pādā-'dikam tvam vāi? tavāi 'tad dhi, mahī-pate.

samastā-'vayavebhyas tvam pṛthag-bhūya vyavasthitaḥ

⟨ko 'ham?⟩ ity atra nipuṇo bhūtvā cintaya, pārthive ” 'ti.

na ca «sthūlo 'ham» ity-ādir api vidvad-vyapadeḡo 'stī» 'ti vācyam; 35 ḡrutayā bādhitatayā ⟨mamā 'tmā Bhadrāsena⟩ iti-vad ḡaūṇatvenāi 'va tad-upapatter iti.

«nanu <puruṣasya cāitanyam, Rāhoḥ ṣiraḥ, ṣilā-putrasya ṣarīram> ity-ādi-vyapadeṣa-vad ayam api bhavatu.» tatrā 'ha:

na ṣilā-putra-vad dharmi-grāhaka-māna-bādhāt. 4.

- <ṣilā-putrasya ṣarīram> ity-ādi-vad ayam ṣaṣṭhī-vyapadeṣo na bhavati.
 5 ṣilā-putrā-'di-sthale dharmi-grāhaka-pramāṇena bādhād vikalpa-mātram;
 <mama ṣarīram> iti vyapadeṣe tu pramāṇa-bādhō nā 'sti; dehā-'tmatāyā
 eva ṣrutya-ādi-pramāṇair bādhād ity arthaḥ. yas tu ṣāstreṣu mama-kāra-
 pratiṣedhaḥ, sa svāmyasyā 'nityatayā vācā-'rambhaṇa-mātratvenā 'satyatā-
 para eve 'ti bhāvaḥ. <puruṣasya cāitanyam> ity atrā 'py asti dharmi-
 10 grāhaka-māna-bādhāḥ; anavasthā-bhayena lāghavāc ca dehā-'di-vyatirikta-
 tayā 'tma-siddhāu cāitanya-svarūpatā-'vagāhanād iti.

dehā-'di-vyatiriktatayā puruṣam avadhārya tan-muktim avadhārayati:

atyanta-duḥkha-nivṛtṭyā kṛta-kṛtyatā. 5.

sugamam.

- 15 «nanu duḥkha-nivṛtṭyā sukhasyā 'pi nivartanāt tulyā-'ya-vyayatvena
 na sā puruṣārtha» iti. tatrā 'ha:

**yathā duḥkhāt kleṣaḥ puruṣasya, na tathā sukhād abhilāṣaḥ.
 6.**

- viṣaya-vidhayā hetutāyām pañcamyāu. kleṣaḥ cā 'tra dveṣaḥ. yathā
 20 duḥkhe dveṣo balavattaro, nāi 'vam sukhe 'bhilāṣo balavattaro, 'pi tu tad-
 apekṣayā durbala ity arthaḥ. tathā ca sukhā-'bhilāṣam bādhitvā 'pi
 duḥkha-dveṣo duḥkha-nivṛttāv eve 'cchām janayati 'ti na tulyā-'ya-vyaya-
 tvam iti. tad uktam:

“abhyarthanā-bhaṅga-bhayena sādthur

- 25 mādhyasthyam iṣṭe 'py avalambate 'rtha” iti.

yā tu narakā-'di-duḥkha-darṣane 'pi kṣudra-sukha-pravṛtṭiḥ, sā rāgā-'di-
 doṣa-vaṣāḍ eve 'ti.

sukhā-'pekṣayā duḥkhasya bahulatvād api duḥkha-nivṛttir eva puru-
 ṣārtha ity āha:

- 30 **kutrā-'pi ko-'pi sukhī 'ti. 7.**

ananta-tṛṇa-vṛkṣa-paṇu-pakṣi-manuṣyā-'di-madhye svalpo manuṣya-
 devā-'dir eva sukhī bhavati 'ty arthaḥ. itir hetāu.

tad api kādācitkam kvācitka-sukham madhu-viṣa-samprkṭā-'nna-vad
 vicāraṇām heyam eve 'ty āha:

- 35 **tad api duḥkha-ṣabalām iti duḥkha-pakṣe niḥkṣipante vi-
 vecakāḥ. 8.**

tad api pūrva-sūtro-'ktaṃ sukhāṃ api duḥkha-miçṛitam ity ato duḥkha-koṭāu sukha-duḥkha-vivecakā niḥkṣipanta ity arthaḥ. tad uktaṃ Yoga-sūtreṇa: "pariṇāma-tāpa-saṃskāra-duḥkhāir guṇa-vṛtti-virodhāc ca sarvaṃ eva duḥkhaṃ vivekina" iti. Viṣṇupurāṇe 'pi:

"yad-yat prīti-karam puṃsāṃ vastu, Māitreyā, jāyate, 5
tad eva duḥkha-vṛkṣasya bijatvaṃ upagacchatī" 'ti.

«kevalā duḥkha-nivṛttir na puruṣārthaḥ, kiṃ tu sukho-'parakte» 'ti matam apākaroti:

sukha-lābhā-'bhāvād apuruṣārthatvaṃ iti cen, na, dvāividhyāt.

9.

10

sukha-lābhā-'bhāvān mokṣā-'khyā-duḥkhā-'bhāvasyā 'puruṣārthatvaṃ iti cen, na; puruṣārthasya dvāividhyād, dvi-prakāratvāt: sukhatva-duḥkhā-'bhāvatvābhyām ity arthaḥ. <sukhī syām,> <duḥkhī na syām> iti hi prthag eva lokānāṃ prārthanā dṛçyata iti.

çāṅkate:

15

nirguṇatvaṃ ātmano, 'saṅgatvā-'di-çruteḥ. 10.

«nanv ātmano nirguṇatvaṃ sukhā-duḥkha-mohā-'dy-akhila-guṇa-çūnyatvaṃ nityaṃ eva siddham; asaṅgatva-çruteḥ, vikāra-hetu-saṃyogā-'bhāva-çravaṇāt; taṃ vinā ca guṇā-'khyā-vikārā-'sambhavāt. ato na duḥkha-nivṛttir api puruṣārtho ghaṭata» ity arthaḥ. <nanu saṅgaṃ vinā 20
svayaṃ eva vikāro bhavaty> iti cen, «na;

"dāhāya nā 'nalo vahner nā 'paḥ kledāya cā 'mbhasaḥ,
tad dravyaṃ eva tad-dravya-vikārāya na vāi yataḥ.

kiṃ ca svayaṃ vikāritve mokṣo nāi 'vo 'papadyate;
svayaṃ moha-vikāreṇa punar-bandha-prasaṅgata" iti. 25

tathā co 'ktaṃ Kāurme:

"yady ātmā malino 'svaccho vikārī syāt svabhāvataḥ,
na hi tasya bhaven muktir janmā-'ntara-çatāir api" » 'ti.

samādhatte:

para-dharmatve 'pi tat-siddhir avivekāt. 11.

30

sukha-duḥkhā-'di-guṇānāṃ citta-dharmatve 'pi tatrā 'tmani siddhiḥ pratibimba-rūpeṇā 'vasthitiḥ; avivekān nimittāt, prakṛti-puruṣa-saṃyoga-dvāre 'ty arthaḥ. etac ca prathamā-'dhyāye pratipāditāṃ, "nimittatvaṃ avivekasya na dṛṣṭa-hānir" iti tṛtīyā-'dhyāya-sūtre ce 'ti. tathā ca sphaṭike lāuhityaṃ iva puruṣe pratibimba-rūpeṇa duḥkha-sattvāt tan-nivṛttir eva 35
puruṣārthaḥ. pratibimba-dvāraka-duḥkha-sambandhasyāi 'va bhogatayā pratibimba-rūpeṇāi 'va duḥkhasya heyatvād iti.

«aviveka-mūlaḥ puruṣe guṇa-bandhaḥ; avivekas tu kim-mūlaka?»
ity ākāṅkṣāyām āha:

anādir aviveko, 'nyathā doṣa-dvaya-prasakteḥ. 12.

agrhītā-'samsargakam ubhaya-viṣayaka-jñānam avivekaḥ. sa ca pra-
5 vāha-rūpeṇā 'nādiḥ citta-dharmaḥ pralaye vāsanā-rūpeṇa tiṣṭhati; anyathā
tasya sādhitve doṣa-dvaya-prasaṅgāt. sādhitve hi svata evo 'tpāde muktasyā
'pi bandhā-'pattiḥ; karmā-'di-janyatve ca karmā-'dikam praty api kāraṇa-
tvenā 'vivekā-'ntarā-'nveṣaṇe 'navasthe 'ty arthaḥ. ayaṁ cā 'viveko vṛtti-
rūpaḥ pratibimbā-'tmanā puruṣa-dharma iva bhavati 'ty atah puruṣasya
10 bandha-prayojaka iti prāg evo 'ktaṁ vakṣyate ca.

«nanu ced anādis, tarhi nityaḥ syād » iti. tatrā 'ha:

na nityaḥ syād ātma-vad, anyathā 'nucchittiḥ. 13.

ātma-van nityo 'khaṇḍā-'nādir na bhavati, kiṁ tu pravāha-rūpeṇā
'nādiḥ; anyathā 'nādi-bhāvasya tasya ṣṛuti-siddho-'chedā-'nupapatter ity
15 arthaḥ.

bandha-kāraṇam uktvā mokṣa-kāraṇam āha:

pratiniyata-kāraṇa-nāṣyatvam asya, dhvānta-vat. 14.

asya bandha-kāraṇasyā 'vivekasya ṣukti-rajatā-'di-sthale pratiniyataṁ
yan nāṣa-kāraṇam vivekas, tan-nāṣyatvaṁ, tamo-vat; andhakāro hi prati-
20 niyatenā 'lokenāi 'va nāṣyate, nā 'nya-sādhanene 'ty arthaḥ. tad uktaṁ
Viṣṇupurāṇe:

“andhaṁ tama ivā 'jñānaṁ, dīpa-vac ce 'ndriyo-'dbhavam;
yathā sūryas tathā jñānaṁ, yad, vipra-rṣe, viveka-jam ” iti.

vivekenāi 'vā 'viveko nāṣyata iti pratiniyamasya grāhakam apy āha:

25 atrā 'pi pratiniyamo 'nvaya-vyatirekāt. 15.

dhvāntā-'lokayor iva prakṛte 'pi pratiniyamaḥ ṣukti-rajatā-'diṣv
anvaya-vyatirekābhyaṁ eva grāhya ity arthaḥ.

athavāi 'vaṁ vyākhyeyam: «nanu vivekasyā 'pi kim pratiniyataṁ
kāraṇam?» tatrā 'ha: atrā 'pi viveke 'pi kāraṇa-niyamo 'nvaya-vyatirek-
30 ābhyaṁ eva siddhaḥ. ṣravaṇa-manana-nididhyāsana-rūpaṁ eva kāraṇaṁ,
na tu karmā-'dī 'ti; karmā-'dikam tu bahir-aṅgam eve 'ty arthaḥ.

bandhasya svābhāvikatvā-'dikam na sambhavati 'ti prathamā-'dhyāyo-
'ktaṁ smārayati:

prakārā-'ntarā-'sambhavād aviveka eva bandhaḥ. 16.

35 bandho 'tra duḥkha-yogā-'khyā-bandha-kāraṇam. ṣeṣaṁ sugamam.

«nanu mukter api kāryatayā vināṣā-'pattyā punar-bandhaḥ syād » iti. tatrā 'ha :

na muktasya punar-bandha-yogo 'py, anāvṛtti-ṣruteḥ. 17.

bhāva-kāryasyāi 'va vināṣitayā mokṣasya nāṣo nā 'sti ; “na sa punar āvartata” iti ṣruter ity arthaḥ. — api-ṣabdaḥ pūrva-sūtro-'ktā-'rtha-sam- 5 uccaye.

apuruṣārthatvam anyathā. 18.

anyathā muktasyā 'pi punar-bandhe pralaya-vad eva mokṣasyā 'puru- ṣārthatvam parama-puruṣārthatvā-'bhāvo vā syād ity arthaḥ.

apuruṣārthatve hetum āha :

10

aviṣeṣā-'pattir ubhayoḥ. 19.

bhāvi-bandhatva-sāmyeno 'bhayor mukta-baddhayor viṣeṣo na syāt. tataḥ cā 'puruṣārthatvam ity arthaḥ.

«nanv evam baddha-muktayor viṣeṣā-'bhyupagame nitya-muktatvaṃ katham ucyate?» tatrā 'ha :

15

muktir antarāya-dhvaster na paraḥ. 20.

vakṣyamāṇā-'ntarāyasya dhvaṃsād atiriktaḥ padārtho na muktir ity arthaḥ. yathā hi svabhāva-ṣuklasya sphaṭikasya japo-'pādhi-nimittam raktatvaṃ ṣāuklyā-'varaka-rūpaṃ vighna-mātraṃ, na tu japo-'padhānena ṣāuklyam naṣyati japā-'pāye co 'tpadyate, tathāi 'va svabhāva-nirduḥ- 20 khasyā 'tmano buddhy-upādhikam duḥkha-pratibimbaṃ tad-āvaraka-rūpaṃ vighna-mātraṃ, na tu buddhy-upadhānena duḥkham jāyate tad-apāye ca naṣyati 'ti. ato nitya-mukta ātmā, bandha-mokṣāu tu vyāvahārikāv ity avirodha iti.

«nanv evam bandha-mokṣayor mithyātve mokṣasya puruṣārthatā- 25 pratipādaka-ṣrutya-ādi-virodha » ity ata āha :

tatrā 'py avirodhaḥ. 21.

tatrā 'py antarāya-dhvaṃsasya mokṣatve 'pi puruṣārthatvā-'virodha ity arthaḥ. duḥkha-yoga-viyogāv eva hi puruṣe kalpitāu, na tu duḥkha- bhogo 'pi. bhogaḥ ca pratibimba-rūpeṇa duḥkha-sambandha ity ataḥ 30 pratibimba-rūpeṇa duḥkha-nivṛttir yathā-'rthāi 'va puruṣārthaḥ. sa evā 'ntarāya-dhvaṃsaḥ ; tādṛṣṭvaḥ ca mokṣo yathā-'rtha eve 'ti bhāvaḥ.

«nanv antarāya-dhvaṃsa-mātraṃ cen muktis, tarhi ṣravaṇa-mātreṇāi 'va tat-siddhiḥ syād, ajñāna-pratibaddha-kaṇṭha-cāmīkara-siddhi-vad » iti. tatrā 'ha :

35

adhikāri-trāiividhyān na niyamaḥ. 22.

uttama-madhyamā-'dhamās trividhā jñānā-'dhikāriṇaḥ; tena ṣravaṇa-mātrā-'nantaram eva mānasa-sākṣātkāraḥ sarveṣāṃ iti na niyama ity arthaḥ. ato mandā-'dhikāra-doṣād Virocana-'dīnāṃ ṣravaṇa-mātrāc citta-vilāyana-kṣamam mānasa-jñānaṃ no 'tpannam, na tu ṣravaṇasya jñāna-
5 jananā-'sāmarthyād iti.

na kevalam ṣravaṇa-mātram jñāne dṛṣṭa-kāraṇam, anyad apī 'ty āha :
dārḍhyā-'rtham uttareṣāṃ. 23.

ṣravaṇād uttareṣāṃ manana-nididhyāsanā-'dīnām antarāya-dhvaṅsa-syā 'tyantikatva-rūpa-dārḍhyā-'rtham niyama ity anuśajyate.

10 uttarāṇy eva sādhanāny āha :

sthira-sukham āsanam iti na niyamaḥ. 24.

āsane padmā-'sanā-'di-niyamo nā 'sti; yataḥ sthiram sukham ca yat, tad evā 'sanam ity arthaḥ.

mukhyam sādhanam āha :

15 **dhyānam nirviṣayam manaḥ. 25.**

vṛtti-ḡnyam yad antaḥkaraṇam bhavati, tad eva dhyānam yogaḥ citta-vṛtti-nirodha-rūpa ity arthaḥ. kārya-kāraṇā-'bhedenā kāraṇa-ḡabdaḥ kārye prayuktaḥ; etat-sādhanatvena dhyānasya vakṣyamāṇatvād iti.

« nanu yogā-'yogayoḥ puruṣasyāi 'karūpyāt kim yogene? » 'ty āḡaṅkya
20 samādhatte :

**ubhayathā 'py aviṣeṣaḥ cen, nāi 'vam, uparāga-nirodhād vi-
ṣeṣaḥ. 26.**

uparāga-nirodhād vṛtti-pratibimbā-'pagamād yogā-'vasthāyām ayogā-'vasthāto viṣeṣaḥ puruṣasye 'ti siddhānta-dalā-'rthaḥ; ḡeṣam vyākhyāta-
25 prāyam.

« nanu niḡsaṅge katham uparāgaḥ? » tatrā 'ha :

niḡsaṅge 'py uparāgo 'vivekāṭ. 27.

niḡsaṅge yady api pāramārthika uparāgo nā 'sti, tathā 'py uparāga iva bhavatī 'ti kṛtvā pratibimba evo 'parāga iti vyavahriyata uparāga-
30 vivekibhir ity arthaḥ.

etat eva vivṛṇoti :

japā-sphaṭikayor iva no 'parāgaḥ, kim tv abhimānaḥ. 28.

yathā japā-sphaṭikayor no 'parāgaḥ, kim tu japā-pratibimba-vaḡād uparāgā-'bhimāna-mātram < raktaḥ sphaṭika > iti, tathāi 'va buddhi-puru-
35 ṣayor no 'parāgaḥ, kim tu buddhi-pratibimba-vaḡād uparāgā-'bhimāno

'viveka-vaçād ity arthaḥ. ata uparāga-tulyatayā vṛtti-pratibimba eva puruṣo-'parāga iti sūtra-dvaya-paryavasito 'rthaḥ. tathā ca smaryate :

“yathā jale candramasaḥ kampā-'dis tat-kṛto guṇaḥ,
drçyate 'sann api draṣṭur ātmano 'nātmano guṇa” iti.

eṣa eva ca duḥkhā-'tmaka-vṛtter uparāgo duḥkha-nivṛtṭy-ākhyā-mokṣasyā 5
'ntarāyaḥ; tasya ca dhvaṇsaç citta-layāt; so 'pi ca citta-vṛtti-nirodhā-
'khyenā 'samprajñāta-yogene 'ty ato yogād evā 'ntarāya-dhvaṇso bhavati
'ti yoga-çāstrasyā 'pi siddhāntaḥ.

“dhyānaṃ nirviṣayam mana” iti yoga uktaḥ. tasya sādhanāny ācak-
ṣaṇa eva yathokto-'parāgasya nirodho-'pāyam āha :

10

dhyāna-dhāraṇā-'bhyāsa-vāirāgyā-'dibhis tan-nirodhaḥ. 29.

samādhi-dvārā dhyānaṃ yogasya kāraṇaṃ, dhyānasya ca kāraṇaṃ
dhāraṇā, tasyāç ca kāraṇam abhyāsaç citta-sthāirya-sādhanā-'nuṣṭhānam,
abhyāsasyā 'pi kāraṇaṃ viśaya-vāirāgyaṃ, tasyā 'pi doṣa-darçana-yama-
niyamā-'dikam iti Patañjalo-'kta-prakriyayā tan-nirodha uparāga-nirodho 15
bhavati citta-vṛtti-nirodhā-'khyā-yoga-dvāre 'ty arthaḥ.

citta-niṣṭha-dhyānā-'dinā puruṣasyo 'parāga-nirodhe pūrvā-'cārya-sid-
dhaṃ dvāraṃ darçayati :

laya-vikṣepayor vyāvṛtṭye 'ty ācāryaḥ. 30.

dhyānā-'dinā cittasya nidrā-vṛtteḥ pramāṇā-'di-vṛtteç ca nivṛtṭyā 20
puruṣasyā 'pi vṛtṭy-uparāga-nirodho bhavati; bimba-nirodhe pratibimbasyā
'pi nirodhād iti pūrvā-'cāryā āhur ity arthaḥ. yathā Patañjalir “yogaç
citta-vṛtti-nirodhaḥ,” “tadā draṣṭuḥ svarūpe 'vasthānam,” “vṛtti-sārūpyam
itaratre” 'ti sūtra-trayeṇāi 'tad evā 'ha, tathā

“nityaḥ sarvatra-go hy ātmā; buddhi-samnidhimattayā
yathā-yathā bhaved buddhir ātmā tadvad ihe 'śyata”

25

ity-ādi-smṛtayo 'py etad āhur iti. tad evam asamprajñāta-yogād eva
sākṣātkāra-dvārā mokṣā-'ntarāya-dhvaṇsa iti pragaṭṭhakā-'rthaḥ.

dhyānā-'dāu guhā-'di-sthāna-niyamo nā 'stī 'ty āha :

na sthāna-niyamaç, citta-prasādāt. 31.

30

citta-prasādād eva dhyānā-'dikam; atas tatra na guhā-'di-sthāna-
niyama ity arthaḥ. çāstre tv āutsargikā-'bhīprāyeṇāi 'vā 'raṇya-giri-guhā-
'di-sthānaṃ yogasyo 'ddiṣṭam iti. ata eva Brahma-sūtram api: “yatrāi
'kāgratā, tatrā 'viçeṣād” iti.

samāpto mokṣa-vicāraḥ; idānīm puruṣā-'pariṇāmitvāya jagat-kāraṇam 35
upasaṃharati :

prakṛter ādyo-'pādānatā, 'nyeśām kāryatva-ṣruteḥ. 32.

mahad-ādīnām kāryatva-ṣravaṇāt teṣām mūla-kāraṇatayā prakṛtiḥ
sidhyatī 'ty arthaḥ.

«nanu puruṣa evo 'pādānam bhavatu.» tatrā 'ha:

5 **nityatve 'pi nā 'tmano, yogyatvā-'bhāvāt. 33.**

guṇavattvaṃ saṅgitvaṃ co 'pādāna-yogyatā. tayor abhāvāt puru-
ṣasya nityatve 'pi no 'pādānatvam ity arthaḥ.

«nanu “bahvīḥ prajāḥ puruṣāt samprasūtā” ity-ādi-ṣruteḥ puruṣasya
kāraṇatvā-'vagamād vivartā-'di-vādā ācṛayaṇīyā?» ity ācāṅkyā 'ha:

10 **ṣṛuti-virodhān na kutarkā-'pasadasyā 'tma-lābhaḥ. 34.**

puruṣa-kāraṇatāyām ye-ye pakṣāḥ sambhāvitās, te sarve ṣṛuti-viruddhā
ity atas tad-abhyupagantīṇām kutārkikā-'dy-adhamānām ātma-svarūpa-
jñānaṃ na bhavatī 'ty arthaḥ. etenā 'tmani sukha-duḥkhā-'di-guṇo-
'pādānatva-vādino 'pi kutārkikā eva, teṣām apy ātma-yathārtha-jñānaṃ
15 nā 'stī 'ty avagantavyam. ātma-kāraṇatā-ṣrutayaḥ ca ṣakti-ṣaktimad-
abhedeno 'pāsanā-'rthā eva; “ajām ekām” ity-ādi-ṣrutibhiḥ pradhāna-
kāraṇatā-siddheḥ. yadi cā 'kāṣasyā 'bhrā-'dy-adhiṣṭhāna-kāraṇatā-vad
ātmanāḥ kāraṇatvam ucyate, tadā tan na nirākurmaḥ; pariṇāmasyai 'va
pratiṣedhād iti.

20 «sthāvara-jaṅgamā-'diṣu pṛthivy-ādīnām eva kāraṇatva-darṣanāt
katham prakṛteḥ sarvo-'pādānatvam?» tatrā 'ha:

pāramparye 'pi pradhānā-'nuvṛttir, aṇu-vat. 35.

sthāvarā-'diṣu paramparayā kāraṇatve 'pi teṣu pradhānasyā 'nugamād
upādānatvam akṣatam; yathā 'ṅkurā-'di-dvārakatve 'pi sthāvarā-'diṣu
25 pāṛthivā-'dy-aṇūnām anumād upādānatvam ity arthaḥ.

vana-nyāyena prakṛter vyāpakatve pramāṇam āha:

sarvatra kārya-darṣanād vibhutvam. 36.

avyavasthayā sarvatra vikāra-darṣanāt pradhānasya vibhutvam;
yathā 'ṇor ghaṭā-'di-vyāpitvam ity arthaḥ. etac ca prāg eva vyākhyā-
30 tam.

«nanu paricchinnavatve 'pi yatra kāryam utpadyate, tatra gacchatī 'ti
vaktavyam?» tatrā 'hā:

gati-yoge 'py ādya-kāraṇatā-hānir, aṇu-vat. 37.

gati-svikāre 'pi paricchinnavatayā mūla-kāraṇatvā-'bhāvaḥ pāṛthivā-'dy-
35 aṇu-dṛṣṭāntene 'ty arthaḥ.

athave 'tthaṃ vyākhyeyam. «nanu triguṇā-'tmaka-pradhānasyā 'nyo-

'nya-saṃyogā-'rtham ṣṛuti-smṛtiṣu kriyā kṣobhā-'khyā ṣṛūyate; kriyāvattvā ca tantv-ādi-dṛṣṭāntena mūla-kāraṇatvā-'bhāva » ity āṣaṅkya pariharati: gati-yoge 'py ādya-kāraṇatā-'hānir, aṇu-vat. gatiḥ kriyā; tatsattve 'pi mūla-kāraṇatāyā ahāniḥ; yathā vaiṣeṣika-mate pṛthivā-'dy-aṇūnām ity arthaḥ.

5

« nanu pṛthivy-ādīnām navānām eva dravyāṇām darṣanāt katham pṛthivītvā-'di-ḡṇyam pradhānā-'khyam dravyam ghaṭeta? na ca <pradhānam dravyam eva mā 'stv> iti vācyam; saṃyoga-vibhāga-pariṇāmā-'dibhir dravyatva-siddher » iti. tatrā 'ha:

prasiddhā-'dhikyam pradhānasya, na niyamaḥ. 38.

10

prasiddha-nava-dravyā-'dhikyam eva pradhānasya; ato navāi 'va dravyāṇi 'ti na niyama ity arthaḥ. ātmā-'tiriktānām pṛthivy-ādīnām aṣṭānām eva kāryatva-ḡraṇam cā 'tra niyame bādhakam iti bhāvaḥ.

« kim sattvā-'dayo guṇā eva prakṛtir, athavā guṇa-traya-rūpa-dravya-trayā-'dhāra-bhūtā prakṛtir? » iti saṃḡaye 'vadhārayati:

15

sattvā-'dīnām a-tad-dharmatvam, tad-rūpatvāt. 39.

sattvā-'di-guṇānām prakṛti-dharmatvam nā 'sti, prakṛti-svarūpatvād ity arthaḥ. yady api ṣṛuti-smṛtiṣu 'bhayam eva ṣṛūyate, tathā 'pi lāghavā-'di-tarkataḥ svarūpatvam evā 'vadhāryate, na tu dharmatvam. tathā hi, sattvā-'di-trayam kim prakṛteḥ kārya-rūpo dharmo, 'thavā 'kāṣasya vāyu- 20 vat saṃyoga-mātreṇa nitya eva dharmam syāt? ādye ekasyā eva prakṛter dravyā-'ntara-saṅgam vinā vicitra-guṇa-trayo-'tpatty-asambhavaḥ; dṛṣṭa-viruddha-kalpanā-'nāucityam ca. antye nityebhya eva sattvā-'dibhyo 'nyo-'nya-saṅgena vicitra-sakala-kāryo-'papattāu tad-atirikta-prakṛti-kalpanā-vāiyarthya iti. sattvā-'dīnām prakṛti-kāryatvā-'di-vacanāni cā 'nḡcataḥ 25 prakāṣā-'di-kāryo-'pahitatayā 'bhivyakty-ādikam eva bodhayanti; yathā pṛthivīto dvīpo-'tpattim iti.

« nanv evam aṣṭāvinḡcati-tattva-pratipādaka-ḡṣāstra-virodha » iti cen, na; tatra prakṛti-dharmāṇām sukhā-'dīnām vaiṣeṣika-guṇānām pṛthak-tattvā-'bhyupagameṇa tattvānām aṣṭāvinḡcati-sāṃkhyo-'papatteḥ.

30

vastutas tv idam sūtram ittham vyākhyeyam: sattvā-'dīnām a-tad-dharmatvam prakṛti-kārya-mātratvā-'bhāvaḥ; tad-rūpatvāt prakṛter api sattvā-'di-rūpatvāt,

“sattvam rajas tama iti eṣāi 'va prakṛtiḥ smṛte”

'ty-ādi-smṛtibhya iti. tathā ca vaiṣeṣikāṇām pṛthivy-ādiṣv ivā 'smākam api 35 kārya-kāraṇo-'bhaya-rūpatayā sattvā-'diṣu prakṛti-kāryatvā-'di-vākyānām avirodhaḥ. tatra sāmāyā-'vastham sattvam aṇu-tulyam vaiṣamyā-'vastha-

sya tantu-tulyasya mahat-tattvā-'di-kāraṇa-sattvasya kāraṇam. evaṃ rajas-tamasī api.

pradhāna-pravṛtته prayojanam upasaṃharati :

anupabhoge 'pi pum-arthaṃ sṛṣṭiḥ pradhānasyo, 'ṣṭra-kuṅkuma-
5 vahana-vat. 40.

tṛtīyā-'dhyāya-sthe "pradhāna-sṛṣṭiḥ parārthe" 'ty-ādi-sūtre vyākhyā-
tam idam.

vicitra-sṛṣṭāu nimitta-kāraṇam āha :

karma-vāicitryāt sṛṣṭi-vāicitryam. 41.

10 karma dharmā-'dharmāu. sugamam anyat.

«nanu bhavatu pradhānāt sṛṣṭiḥ; pralayas tu kasmāt? na hy ekas-
māt kāraṇād viruddha-kārya-dvayaṃ ghaṭate.» tatrā 'ha :

sāmya-vāiṣamyābhyām kārya-dvayam. 42.

sattvā-'di-guṇa-trayam pradhānam; teṣāṃ ca vāiṣamyāṃ nyūnā-
15 'tirikta-bhāvena saṃhananam; tad-abhāvaḥ sāmyam. tābhyām hetubhyām
ekasmād eva sṛṣṭi-pralaya-rūpaṃ viruddha-kārya-dvayam bhavatī 'ty
arthaḥ. sthitis tu sṛṣṭi-madhye praviṣṭe 'ty āçayena tat-kāraṇatvam
pradhānasya na pṛthag vicāritam.

«nanu pradhānasya sṛṣṭi-svābhāvyaḥ jñāno-'ttaram api saṃsāraḥ syāt.»
20 tatrā 'ha :

vimukta-bodhān na sṛṣṭiḥ pradhānasya, loka-vat. 43.

vimuktatayā puruṣa-sākṣātkārād dhetoḥ pradhānasya tat-puruṣā-
'rthaṃ punaḥ sṛṣṭir na bhavati, kṛtā-'rthatvāt. loka-vat; yathā lokā
amātyā-'dayo rājño 'rthaṃ sampādya kṛtā-'rthāḥ santo na punā rājā-'rthaṃ
25 pravartante, tathāi 'va pradhānam ity arthaḥ. vimukta-mokṣā-'rthaṃ hi
pradhāna-pravṛttir ity uktam. sa ca jñānān niṣpanna iti bhāvaḥ.

«nanu pradhānasya sṛṣṭy-uparamo nā 'sti; ajñānāṃ saṃsāra-darṣanāt.
tathā ca pradhāna-sṛṣṭyā muktasyā 'pi punar-bandhaḥ syāt.» tatrā 'ha :

nā 'nyo-'pasarpane 'pi mukto-'pabhogo, nimittā-'bhāvāt. 44.

30 kārya-kāraṇa-saṃghātā-'di-sṛṣṭyā 'nyān prati pradhānasyo 'pasarpane
'pi na muktasyo 'pabhogo bhavati; nimittā-'bhāvāt; upabhoge nimittānāṃ
svo-'pādhi-saṃyoga-viṣeṣa-tat-kāraṇā-'vivekā-'dīnāṃ abhāvād ity arthaḥ.
idam eva hi muktam prati pradhāna-sṛṣṭy-uparamo, yat tad-bhoga-hetoḥ
svo-'pādhi-pariṇāma-viṣeṣasya janmā-'khyasyā 'nutpādanam iti.

« nanv iyaṁ vyavasthā tadā ghaṭeta, yadi puruṣa-bahutvaṁ syāt. tad eva tv ātmā-'dvāita-ṣṛuti-bādhitaṁ » ity āṇḍikya 'ha :

puruṣa-bahutvaṁ vyavasthātaḥ. 45.

“ye tad vidur, amṛtās te bhavanty ; athe 'tare duḥkham evā 'piyantī”
'ty-ādi-ṣṛuty-ukta-bandha-mokṣa-vyavasthāta eva puruṣa-bahutvaṁ sidh- 5
yatī 'ty arthaḥ.

« nanū 'pādhi-bhedād bandha-mokṣa-vyavasthā syāt. » tatrā 'ha :
upādhiḥ cet, tat-siddhāu punar dvāitam. 46.

upādhiḥ cet svīkriyate, tarhy upādhi-siddhyāi 'va punar advāita-bhaṅga ity arthaḥ. vastutas tū 'pādhi-bhede 'pi vyavasthā na sambhavatī 10
'ti prathamā-'dhyāya eva prapañcitam.

« nanū 'pādhayo 'py āvidyikā iti na tāir advāita-bhaṅga » ity āṇḍik-
kāyām āha :

dvābhyām api pramāṇa-virodhaḥ. 47.

puruṣo 'vidye 'ti dvābhyām apy aṅgīkṛtābhyām advāita-pramāṇasya 15
ṣṛuter virodhas tad-avastha eve 'ty arthaḥ.

aparam api dūṣaṇa-dvayam āha :

**dvābhyām apy avirodhān na pūrvam uttaram ca sādhakā-
'bhāvāt. 48.**

dvābhyām apy aṅgīkṛtābhyām pūrvam pūrva-pakṣo bhavatām na 20
ghaṭate ; asmābhir api prakṛtiḥ puruṣaḥ ce 'ti dvayor evā 'ṅgīkārāt ;
vikārasya 'nityatayā vācā-'rambhaṇa-mātratayā asmābhir apī 'ṣṭatvāt.
« nanu puruṣa-nānātva-svīkārāt prakṛter nityatva-svīkārāc cā 'sty evā
'smad-virodha » ity āṇḍikya dūṣaṇā-'ntaram āha : “uttaram ce” 'ty-ādinā.
advāita-vādinām uttaram siddhāntaḥ ca na ghaṭate ; ātma-sādhaka-pramā- 25
ṇasyā-'bhāvāt. tad-aṅgīkāre ca tenāi 'vā 'dvāita-hānir ity arthaḥ.

« nanu sva-prakāṣatayā 'tmā setsyati. » tatrā 'ha :

prakāṣatas tat-siddhāu karma-kartṛ-virodhaḥ. 49.

cāitanya-rūpa-prakāṣataḥ cāitanya-siddhāu karma-kartṛ-virodha ity
arthaḥ. prakāṣya-prakāṣa-sambandhe hi prakāṣanam ālokā-'diṣṭam ; 30
svasya sāksāt svasmin sambandhaḥ ca viruddha iti. asman-mate tu
buddhi-vṛtty-ākhyā-pramāṇā-'ṅgīkārāt tad-dvārā pratibimba-rūpasya svasya
bimba-rūpe svasmin sambandho ghaṭate ; yathā sūrye jala-dvārā prati-
bimba-rūpa-sva-sambandha iti bhāvaḥ. ātmanaḥ sva-prakāṣatva-ṣṛutis tv
an-anyo-'pādhika-prakāṣā-'di-parā bodhyā.

« nanu nā 'sti karma-karṭṭ-virodhaḥ ; sva-niṣṭha-prakāṣa-dharma-dvārā svasya sva-sambandha-sambhavāt ; yathā vāiṣeṣikāṇāṃ sva-niṣṭha-jñāna-dvārā svasya svayaṃ viṣaya » iti. tatrā 'ha :

jaḍa-vyāvṛtto jaḍam prakāṣayati cid-rūpaḥ. 50.

5 cetane prakāṣa-rūpa-dharmaḥ sūryā-'diṣv iva nā 'sti, kiṃ tu cid-rūpaḥ cit-svarūpa eva padārtho jaḍam prakāṣayati ; yato jaḍa-vyāvṛtti-mātreṇa cid ity ucyate, na tu jaḍa-vilakṣaṇa-dharmavattaye 'ty arthaḥ. ata eva nirdharmatayā “sa eṣa ne 'ti ne 'tī” 'ty eva ṣrutyo 'padiṣyate, na tu vidhi-mukhataye 'ti. tathā ca smṛtir api :

10 “ < idam tad > iti nirdeṣṭuṃ guruṇā 'pi na ṣakyata ” iti.

< jaḍa-vyāvṛttāḥ > iti pāṭhe 'pi hetāu saptamyā 'yam evā 'rthaḥ. — asmiṃṣ ca sūtre « jaḍam eva prakāṣayati cid-rūpo, na tv ātmānam » iti nā 'rthaḥ. tathā sati hi tasyā 'jñeyatvena sādhakā-'bhāva-rūpam bādhakam pareṣū 'panyāsa-'narham ; svasyā 'pi tulya-nyāyatvād iti.

15 « nanv evam pramāṇā-'dy-anurodhena dvāita-siddhāv advāita-ṣruteḥ kā gatiḥ ? » tatrā 'ha :

na ṣruti-virodho, rāgiṇāṃ vāirāgyāya tat-siddheḥ. 51.

advāita-ṣruti-virodhas tu nā 'sti ; rāgiṇāṃ puruṣā-'tirikte vāirāgyāyāi 'va ṣrutibhir advāita-sādhanaḥ ; puruṣa-jñāna iva dvāita-'bhāva-jñāne sva-
20 tantra-phalā-'ntarā-'gravaṇāt. tac ca vāirāgyaṃ sad-advāitenai 'vo 'papadyate, sattvaṃ ca kūṣasthatvam ity arthaḥ. ata eva ṣrutir api sad-advāitam eva Chāndogye pratipāditavati 'ti bhāvaḥ.

na kevalam ukta-yuktyāi 'vā 'dvāita-vādinō heyā, api tu jagad-asatyatā-grāhaka-pramāṇā-'bhāvenā 'pī 'ty āha :

25 jagat-satyatvam, aduṣṭa-kāraṇa-janyatvād, bādhakā-'bhāvāt.
52.

nidrā-'di-doṣa-duṣṭā-'ntaḥkaraṇā-'di-janyatvena svāpna-viṣaya-ṣaṅkha-pītimā-'dīnāṃ asatyatvaṃ loke dṛṣṭam. tac ca mahad-ādi-prapañce nā 'sti ; tat-kāraṇasya prakṛter Hiraṇyagarbha-buddheḥ cā 'duṣṭatvāt ;
30 “ yathā-pūrvam akalpayad ” ity-ādi-gravaṇāt. « nanu “ ne 'ha nānā 'sti kiṃ-cane ” 'ty-ādi-ṣrutya bādhitatvenā 'vidyā-'di-nāmā kaṣ-canā 'nādir doṣaḥ kalpanīyaḥ. » tatrā 'ha : “ bādhakā-'bhāvād ” iti. ayam bhāvaḥ : “ ne 'ha nānā 'sti kiṃ-cane ” 'ty-ādi-ṣrutayo yāḥ parāḥ prapañca-bādhakatayā 'bhipreyante, tāḥ prakaraṇā-'nusāreṇa vibhāgā-'di-pratiśedhikā eva,
35 na tu prapañcā-'tyanta-tucchatā-parāḥ ; svasyā 'pi bādhā-'pattyā svā-'rthā-'sādhakatva-prasaṅgāt. na hi svapna-kālīna-ṣabdasya bādhe taj-jñāpito 'py arthaḥ punar na saṃdhiyata iti. tasmād ātmā-'vighātakatayā ṣrutayo

na prapañcasyā 'tyanta-bādha-parā iti. tatra "ne 'ha nānā 'sti kim-cane" 'ty-ādi-ṣruter <brahma-vibhaktaṃ kim-api nā 'stī> 'ty arthaḥ;

"sarvaṃ samāpnoṣi, tato 'si sarva"

ity-ādi-smṛty-eka-vākyatvāt. "vācā-'rambhaṇaṃ vikāro nāma-dheyam, mṛttike 'ty eva satyam" ity-ādi-ṣrutes tu nityatā-rūpa-pāramārthika-sattā- 5 viraho 'rthaḥ; anyathā mṛttikā-dṛṣṭāntā-'siddheḥ; na hi loke mṛttikā-vikārāṇāṃ atyanta-tucchatvaṃ siddhaṃ, yena dṛṣṭāntatā syād iti.

"na nirodho na co 'tpattir na baddho na ca sādhaḥ
na mumukṣur na vāi mukta ity eṣā paramārthate"

'ty-ādi-ṣrutes tv ātmā-'tiriktasya kūṭastha-nityatā-rūpā-'tiparamārtha-sattā- 10 viraho 'rthaḥ; kim cā 'tmano nirodhā-'dy-abhāvo 'rthaḥ; anyathāi 'tādṛṣṭa-jñānasya mokṣa-phalakatva-pratipādana-virodhāt. na hi <mokṣo mithye> 'ti pratipādyā mokṣasya phalatvam apramattaḥ pratipādayatī 'ti. yāç cā 'tmāi-'kya-ṣrutayas, tās tu prathamā-'dhyāya eva vyākhyātāḥ; Brahma- 15 mīmāṃsā-bhāṣye cāi 'tā anyāç ca ṣrutayo 'smābhir vyākhyātā iti dik.

na kevalaṃ vartamāna-daṣṭyām eva prapañcaḥ sann, api tu sadāi 've 'ty āha:

prakārā-'ntarā-'sambhavāt sad-utpattiḥ. 53.

pūrvo-'kta-yuktibhir asad-utpādā-'sambhavāt sūkṣma-rūpeṇa sad evo 'tpadyate 'bhivyaktam bhavatī 'ty arthaḥ. 20

kartṛtva-bhoktṛtvayor vāiyadhikaraṇye 'pi vyavasthāṃ upapādayati sūtrābhyām:

ahaṃkāraḥ kartā, na puruṣaḥ. 54.

abhimāna-vṛttikam antaḥkaraṇam ahaṃkāraḥ. sa eva kṛtimān; abhi- māno-'ttaram eva prāyaçāḥ pravṛtti-darṣanāt; na tu puruṣo, 'pariṇāmitvād 25 ity arthaḥ. pūrvaṃ ca <dharma-'dikam buddher> iti yad uktaṃ, tad ekasyāi 'vā 'ntaḥkaraṇasya vṛtti-mātra-bhedā-'çayena.

cid-avasānā bhuktis, tat-karmā-'rjitatvāt. 55.

ahaṃkārasya kartṛtve 'pi bhogaç city eva paryavasanno bhavati; ahaṃkārasya saṃhatatvena parārthatvāt. «nanv evam anya-niṣṭha-kar- 30 maṇā 'nyasya bhoge puruṣa-viçeṣa-niyamo na syāt.» tatrā 'ha: "tat-karmā-'rjitatvād" iti; ahaṃkāreṇā 'sañjitaṃ tasyāç cito yat karma, taj-janyatvād bhogasye 'ty arthaḥ. yo 'haṃkāro yam puruṣam ādāyā 'cetane <'ham, mame> 'ti vṛttiṃ karoti, tasyā 'haṃkārasya karma tasyā 'tmana ucyate, tenāi 'va ca karmaṇā tatrā 'tmani bhogo 'rjyata iti nā 'tiprasaṅga 35 ity āçayaḥ.

Brahma-lokā-'nta-gatibhir nā 'sti niṣkṛtir iti pūrvo-'kte kāraṇam darśayati:

candrā-'di-loke 'py āvṛttir, nimitta-sadbhāvāt. 56.

nimittam aviveka-karmā-'dikam. sugamam anyat.

5 «nanu tat-tal-loka-vāsi-jano-'padeṣād anāvṛtṭiḥ syāt?» tatrā 'ha:

lokasya no 'padeṣāt siddhiḥ, pūrva-vat. 57.

yathā pūrvasya manuṣya-lokasyo 'padeṣa-mātrān na siddhir jñāna-niṣpattir, evaṃ tat-tal-loka-stha-lokasyo 'padeṣa-mātrāt tad-gatānām jñāna-niṣpattir na niyameṇa bhavati 'ty arthaḥ.

10 «nanv evam Brahma-lokāḍ anāvṛtṭi-ṣṛuteḥ kā gatiḥ?» tatrā 'ha:

pāramparyeṇa tat-siddhāu vimukti-ṣṛutiḥ. 58.

Brahma-lokā-'di-gatānām ṣṛavaṇa-mananā-'di-paramparayā prāyaṣo jñāna-siddhāu satyām vimukti-ṣṛavaṇam; na tu sākṣād-gati-mātreṇe 'ty arthaḥ. tal-loke jñānasya prāyikatvād anya-lokāḍ viṣeṣa iti.

15 paripūrṇatve 'py ātmano gati-ṣṛutim upapādayati:

gati-ṣṛuteḥ ca vyāpakatve 'py upādhi-yogād bhoga-deṣa-kāla-lābho, vyoma-vat. 59.

vyāpakatve 'py ātmano gati-ṣṛavaṇā-'nurodhena bhoga-deṣasya kāla-vaṣṭiḥ lābhaḥ sidhyati, vyoma-vat upādhi-yogene 'ty arthaḥ. yathā hy 20 ākāśasya pūrṇatve 'pi deṣa-viṣeṣa-gatir ghaṭā-'dy-upādhi-yogād vyavahriyate, tathā 've 'ti. tathā ca ṣṛutiḥ:

“ghaṭa-samvṛtam ākāśam nīyamāṇe ghaṭe yathā,
ghaṭo nīyeta, nā 'kāśam, tadvaj jīvo nabho-'pama” iti.

“bhoktur adhiṣṭhānād bhogā-'yatana-nirmāṇam” iti yad uktam, tat 25 prapāñcayati:

anadhiṣṭhitasya pūti-bhāva-prasaṅgān na tat-siddhiḥ. 60.

bhoktr-anadhiṣṭhitasya ṣukrā-'deḥ pūti-bhāva-prasaṅgān na pūrvo-'kta-bhogā-'yatana-siddhir ity arthaḥ.

«nanv adhiṣṭhānam vinai 'vā 'dṛṣṭa-dvārā bhoktrbhyo bhogā-'yatana- 30 nirmāṇam bhavatu.» tatrā 'ha:

adṛṣṭa-dvārā ced, asambaddhasya tad-asambhavāj, jalā-'di-vad aṅkure. 61.

ṣukrā-'dāu sākṣād asambaddhasyā 'dṛṣṭasya ṣarīrā-'di-nirmāṇe bhoktr-dvāratvā-'sambhavād, bijā-'sambaddhānām jalā-'dīnām aṅkuro-'tpattāu

karṣakā-'di-dvāratva-vad ity arthaḥ. ataḥ svā-ṣṛaya-saṃyoga-sambandhenāi 'vā 'drṣṭa-sambandhaḥ ṣukrā-'diṣu vaktavyaḥ. tathā ca siddham adṛṣṭavad-ātma-saṃyoga-rūpasyā 'dhiṣṭhānasya bhogo-'pakaraṇa-nirmāṇa-hetutvam iti bhāvaḥ.

vāiṣeṣikā-'di-nayenā 'drṣṭa-dvārakam ātma-kāraṇatvam abhyupetya 5 tat-sambandha-ghaṭakatayā 'tmano 'dhiṣṭhārttvaṃ sthāpitam. sva-siddhānte tv adṛṣṭā-'dīnām ātma-dharmatvā-'bhāvāt tad-dvārā bhoktur hetutvam eva na sambhavatī 'ty āha:

nirguṇatvāt tad-asambhavād, ahaṃkāra-dharmā hy ete. 62.

bhoktur nirguṇatvenā 'drṣṭā-'sambhavāc ca nā 'drṣṭa-dvārakatvam; 10 hi yasmād ete 'drṣṭā-'dayo 'haṃkārasya 'ntaḥkaraṇa-sāmānyasyāi 'va dharmā ity arthaḥ. tathā cā 'sman-mate dvāra-nāirapekṣyeṇa saṃyoga-mātreṇa sāksād eva bhoktur adhiṣṭhānam sidhyatī 'ti bhāvaḥ.

« nanu cet puruṣo vyāpakas, tarhi

“bālā-'gra-ṣṭa-bhāgasya ṣṭadadhā kalpitasya ca 15
bhāgo jīvaḥ sa vijñeyaḥ, sa cā 'nantyāya kalpata”

iti ṣṛuti-pratipāditam jīva-paricchinna-tvam anupapannam. tatthe 'ṣvara-pratiṣedhāt puruṣānām cāi 'karūpyāj jīvātma-paramātma-vibhāgo 'pi ṣaṣ-
triṃśo 'nupapanna » iti. tad idam āṣaṅkā-dvayam apahartum āha:

viṣiṣṭasya jīvatvam anvaya-vyatirekāt. 63.

20

“jīva bala-prāṇa-dhāraṇayor” iti vyutpattyā jīvatvam prāṇitvam; tac cā 'haṃkāra-viṣiṣṭa-puruṣasya dharmo, na tu kevala-puruṣasya. kutaḥ? anvaya-vyatirekāt; ahaṃkāravatām eva sāmartyā-'tiṣaya-prāṇa-dhāra-
ṇayor darṣanāt, tac-chūnyānām ca citta-vṛtti-nirodhasyāi 'va darṣanāt; pravṛtti-hetu-rāgo-'tpādakasyā 'haṃkārasya 'bhāvād ity arthaḥ. athavā 25 'ntaḥkaraṇa-viyoge mokṣa-pralayā-'dāu na jīvanam, tad-yoge ca jīvanam ity evam anvaya-vyatirekāu vyākhyeyāu.

tathā cā 'ntaḥkaraṇo-'pādhikam jīvasya paricchinna-tvam paramā-'tmā-
'khyāt kevala-puruṣād bhinnatvam ce 'ti bhāvaḥ. — anena sūtreṇa viṣiṣṭa-
sya bhoktrtvaṃ vā tvam-aham-pratyaya-gocaratvaṃ vā no 'ktam; sāksāt- 30
kāra-rūpasya bhogasyā 'haṃkāra-dharmatvā-'bhāvāt; tvam-aham-dharmi-
puraskāreṇa vivekā-'nupapatteḥ ca. kim tu

“yadā tv abheda-vijñānam jīvātma-paramātmanoh
bhavet, tadā, muni-ṣreṣṭhāḥ, pāṣa-cchedo bhaviṣyati.

ātmānam dvividham prāhuḥ parā-'para-vibhedataḥ;
paras tu nirguṇaḥ prokto, 'py ahaṃkāra-yuto 'para”

35

ity-ādi-vākya-çato-'kto jīvātma-paramātma-vibhāga eva pradarçitaḥ. tatra jīvātāyām ahaṁkāra upalakṣaṇam eve 'ti.

idānīm mahad-ahaṁkārayor eva tad-itaram jagat kāryam, ne 'çvarasye 'ti Brahmā-'di-trayasyāi 'va vyāvahārike-'çvaratva-lābhāya pratipāda-
5 yiṣyati. tatrā 'dāv ahaṁkāra-kāryam āha:

ahaṁkāra-kartr-adhīnā kārya-siddhir, ne 'çvarā-'dhīnā, pramāṇā-'bhāvāt. 64.

ahaṁkāra-rūpo yaḥ kartā, tad-adhīnāi 'va kārya-siddhiḥ sṛṣṭi-saṁhāra-niṣpattir bhavati; tādṛça-balasyā 'haṁkāra-kāryatvāt; anaham-kṛteṣu tat-
10 sāmārthyā-'darçanāt. na tu vāiçeṣikā-'dy-uktā-'nahaṁkṛta-parama-'çvarā-'dhīnā; anahaṁkṛta-sraṣṭṛtve nitye-'çvare ca pramāṇā-'bhāvād ity arthaḥ. "aham bahu syām, prajāyeye" 'ti hy ahaṁkāra-pūrvikāi 'va sṛṣṭiḥ çrūyate. tatrā 'ham-çabdasyā 'nukaraṇa-mātratve pramāṇā-'bhāva iti. anena sūtreṇā 'haṁkāro-'pādhikam Brahma-Rudrayoḥ sṛṣṭi-saṁhāra-kartrtvaṁ
15 çruti-smṛti-siddham api pratipāditam.

«nanu bhavatv ahaṁkāro 'nyeṣām kartā; ahaṁkārasya tu kaḥ kartā?» tatrā 'ha:

adrṣṭo-'dbhūti-vat samānatvam. 65.

yathā sargā-'diṣu prakṛti-kṣobhaka-karmā-'bhivyaaktiḥ kāla-viçeṣa-
20 mātṛād bhavati, tad-udbodhaka-karmā-'ntarasya kalpane 'navasthā-prasaṅgāt, tathāi 'vā 'haṁkāraḥ kāla-mātra-nimittād eva jāyate, na tu tasyā 'pi kartr-antaram asti 'ti samānatvam āvayor ity arthaḥ. na ca seçvaramate «kāryā-'bhivyaktir apī 'çvareṇāi 'va kriyata» iti vaktum çakyate; içvarasya vāiṣamyā-nāirghrṇyā-'patteḥ. karṇa-sūpekṣatayāi 'va hī 'çvara-
25 sya vāiṣamyā-'dikam seçvarāiḥ parihartavyam. tac cet karṇe 'çvara evā 'dhitiṣṭhet, tarhi vāiṣamyā-'dikam āpadyetāi 've 'ti bhāvaḥ.

mahato 'nyat. 66.

ahaṁkāra-kāryāt sṛṣṭy-āder yad anyat pālanā-'ntaryāmitvā-'dikam, tan mahat-tattvād eva bhavati; viçuddha-sattvatayā 'bhīmāna-kāraṇā-
30 'dy-abhāvena parā-'nugraha-mātra-prayojanakatvān niratiçaya-jñāna-balāi-'çvaryāc ce 'ty arthaḥ. anena ca sūtreṇa mahat-tattvo-'pādhikam Viṣṇoḥ pālakatvam upapāditam. mahat-tattvo-'pādhikatvāt tu Viṣṇur mahān parame-'çvaro brahṇe 'ti ca gīyate. tad uktam:

“yad āhur Vāsudevā-'khyam cittam, tan mahad-ātmakam” iti.

35 atra çāstre kāraṇa-brahma tu puruṣa-sāmānyam nirguṇam eve 'ṣyate; içvarā-'nabhyupagamāt. tatra ca kāraṇa-çabdaḥ sva-çakti-prakṛty-upā-

dhiko vā nimitta-kāraṇatā-paro vā; puruṣārthasya prakṛti-pravartakatvād iti mantavyam.

«svāmy-artham prakṛteḥ pravṛttili svata eva bhavatī 'ti sthale-sthale proktam. tatra sva-svāmi-bhāvo bhogya-bhoktṛ-bhāvaḥ; sa ca prakṛti-pravṛtteḥ prāñ nā 'sti» 'ty āṇāṅkāṃ pariharati: 5

karma-nimittatḥ prakṛteḥ sva-svāmi-bhāvo 'py anādir, bijā-
'ṅkura-vat. 67.

yeṣāṃ sāṃkhyāi-'kadeṣinām prakṛteḥ puruṣasya ca sva-svāmi-bhāvo bhogya-bhoktṛ-bhāvaḥ karma-nimittakas, tan-mate 'pi sa pravāha-rūpeṇā 'nādir eva, bijā-ṅkura-vat, prāmāṇikatvād ity arthaḥ; ākasmikatte muk- 10
tasyā 'pi punar-bhogā-'patter iti.

aviveka-nimittakatva-mate 'py etad-anāditvaṃ samānam ity āha:

aviveka-nimitto vā Pañcaçikhaḥ. 68.

aviveka-nimitto vā sva-svāmi-bhāva iti Pañcaçikha āha; tan-mate 'py anādir ity arthaḥ. etad eva sva-matam, prāg uktatvāt. avivekaḥ ca 15
pralaye 'pi karma-vad evā 'sti vāsanā-rūpeṇa 'ti. viveka-prāgabhāvo 'viveka iti mate tu bijā-ṅkura-vad anāditvaṃ na ghaṭate; akhaṇḍa-prāgabhāvasyāi 'vā 'khila-bhoga-hetutvād iti.

liṅga-çarīra-nimittaka iti Sanandanācāryaḥ. 69.

Sanandanācāryas tu liṅga-çarīra-nimittakaḥ prakṛti-puruṣayor bhogya- 20
bhoktṛ-bhāva ity āha; liṅga-çarīra-dvārāi 'va bhogād iti. tan-mate 'py anādir sa ity arthaḥ. yady api pralaye liṅga-çarīraṃ nā 'sti, tathā 'pi tat-kāraṇam aviveka-karmā-'dikam pūrva-sargīya-liṅga-çarīra-janyam asti; tad-dvārā bijā-ṅkura-tulyatvaṃ svasvāmibhāva-liṅgaçarīrayor ity āçayaḥ.

çāstra-vākya-'rtham upasaṃharati:

25

yad vā tad vā, tad-ucchittil puruṣārthas — tad-ucchittil puru-
ṣārthaḥ. 70.

karma-nimitto vā 'vivekā-'di-nimitto vā bhavatu prakṛti-puruṣayor bhogya-bhoktṛ-bhāvaḥ, sarvathā 'py anāditayā dur-ucchedasya tasyo 'cchedaḥ parama-puruṣārtha ity arthaḥ. tad etad ādāu pratijñātam: "trividha- 30
duḥkhā-'tyanta-nivṛttir atyanta-puruṣārtha" iti. «nanv atra sukha-duḥkha-sādhāraṇa-bhoga-nivṛttil puruṣārtha ucyate, tatra tu duḥkha-mātra-nivṛttir iti katham tatro 'ktasyā 'tro 'pasamhāra?» iti cen, na; çabda-bhede 'py arthā-'bhedāt. sukham hi tāvad duḥkha-pakṣe nikṣiptam iti sukha-bhogo 'pi duḥkha-bhoga eva; duḥkha-bhogo 'pi pratibimba-rūpeṇa 35
puruṣe duḥkha-sambandha eva; svato nitya-nirduḥkhatvena ca prathama-

sūtre 'pi pratibimba-rūpeṇāi 'va duḥkha-nivṛttir vivakṣite 'ty eka evā 'rtha upakramo-'pasamhāra-sūtrayor iti. — bahulā-'ñṣasya dvir-āvṛttiḥ ṣāstra-samāpty-arthā.

5 ṣāstra-mukhyā-'rtha-vistāras tantrā-'khye 'nukta-pūraṇāiḥ
ṣaṣṭhā-'dhyāye kṛtaḥ paṇḍit vākyā-'rthaḥ co 'pasamhṛtaḥ.

tad idaṁ sāṁkhya-ṣāstrāṁ Kapila-mūṛtyā bhagavān Viṣṇur akhila-loka-hitāya prakāṣitavān. yat tatra vedānti-bruvaḥ kaṇḍid āha: «sāṁkhya-praṇetā Kapilo na Viṣṇuḥ, kiṁ tv Agny-avatāraḥ Kapilā-'ntaram;

“Agniḥ sa Kapilo nāma sāṁkhya-ṣāstra-pravartaka”

10 iti smṛter » iti, tal loka-vyāmohana-mātram;

“etan me janma loka 'smin mumukṣūṇāṁ dur-āçayāt
prasamkhyānāya tattvānāṁ sammatāyā 'tma-darṣana”

ity-ādi-smṛtiṣu Viṣṇv-avatārasya Devahūti-putrasyāi 'va sāṁkhyo-'padeṣ-ṭṛtvā-'vagamāt; Kapila-dvaya-kalpanā-gāuravāc ca. tatra cā 'gni-ṣabdo
15 'gny-ākhyā-çakty-āveçād eva prayuktaḥ; yathā

“kālo 'smi loka-kṣaya-kṛt pravṛddha”

iti çrī-Kṛṣṇa-vākye kāla-çakty-āveçād eva kāla-ṣabdaḥ; anyathā viçva-rūpa-pradarçaka-Kṛṣṇasyā 'pi Viṣṇv-avatāra-Kṛṣṇād bhedā-'patter iti dik.

20 sāṁkhya-kulyāṁ samāpūrya Vedānta-mathitā-'mṛtāiḥ
Kapila-rṣir jñāna-yajña rṣiṁ āpāyayat purā.

tad-vacaḥ-çraddhayā tasmin gurāu ca sthira-bhāvataḥ
tat-prasāda-lavene 'daṁ tac-chāstraṁ vivṛtam mayā.

iti çrī-Vijñānabhikṣu-viracite Kāpila-sāṁkhya-pravacanasya bhāṣye tantrā-'dhyāyaḥ ṣaṣṭhaḥ.

25 iti sāṁkhya-pravacana-bhāṣyaṁ
samāptam.



APPENDIX I.

VARIANTS OF DR. FITZEDWARD HALL'S EDITION OF THE SĀMĀKHYA-PRAVACANA-BHĀṢYA.

The numbers on the left indicate the page and line of the present edition. The words following indicate Dr. Hall's reading in the corresponding passage of his edition. The abbreviation H. signifies Dr. Hall's edition.

This list, of course, does not include the mistakes and misprints which were corrected by Dr. Hall himself in his *Çuddhi-patram*; nor does it include mere differences of orthography and punctuation.

116 (<i>that is page 1, line 16</i>)	1421,22 sva-sva-bhukta-vṛtti-	2815,16 tat puruṣe vāñ-mātram
'smāt.	vāsanā-vad (<i>instead of</i>	sarvaṃ, sphaṭika-.
29 api (<i>instead of eva</i>).	svatvaṃ ca . . . -vat-	19 H. <i>omits</i> sa.
210 'tmā-'kartṛva-vittvas-	tvam).	2917,18 pramāṇāny upany-
yāi 'va.	36 vaktavyatvād (<i>instead of</i>	asyante.
11 manyamāṇaḥ (<i>instead of</i>	uktatvād).	304,5 'samhata-'vasthe 'ti.
sa samāṇaḥ).	37 nityayoḥ (<i>instead of vi-</i>	11 sāmānye 'ti.
32,33 atrā 'pi vyāvahārika-	bhvoḥ).	25 tad-asamgraha-nyūnatā.
pāramāṛthika-bhāvo	1512 H. <i>adds</i> anyat <i>after</i>	316 jñānam atho 'py artha.
bhavati.	vastu.	11 āditya-maṇḍale.
34 vaḥ (<i>instead of te</i>).	14 sāmṣṛttikaṃ, sāmṣṛttiḥ.	24 tanmātrā (<i>instead of</i>
45 dāitya.	26 -yogāṅgānuṣṭhānā-.	tanmātrās).
510 prakarsenā 'syām.	187 bandhā-'patter.	3615 'ty-ādi-kṣetrajñā- — pu-
612,13 bhāvaḥ (<i>instead of vi-</i>	22,23 saṃskriyate.	ruṣasya <i>is missing</i> .
bhāgaḥ).	197 H. <i>adds</i> iti ḡṣaḥ <i>after</i>	3712 gāuṇyo 'tpatti.
714 sattve 'nutapyamāne tad-	kṣaṇikatvaṃ.	23 sarga-pralaya-dharmi-
ākārā-'nurodhāt puruṣo.	2012 H. <i>adds</i> vijñāna-mātram	ṇam.
817 sattva-sambhavād (<i>instead</i>	<i>after</i> bandho 'pi.	3917 vandhyatvaṃ (<i>instead of</i>
<i>of</i> sattā-'sambhavād).	2126 sāmṣṛttikaṃ.	āndhyatvaṃ).
35 vā vasantam.	2215 viyad-gāmi mano.	20 cittasya vṛttayas.
934 'dāv api vivekam eve.	2331 H. <i>omits</i> adṛṣṭena.	4123 karma-cito.
1019 'padeḡa-gruter.	2418 vivekā-'khyā- (<i>instead</i>	24 puṇya-cito.
34 svābhāvikāyāpāyo.	<i>of</i> 'vivekā-'khyā-).	37 tathā 'pi sā.
112 abhāvo (<i>instead of apāyo</i>).	2524 -saṃyogasyāi (<i>instead of</i>	429 duḥkhā-'nivṛttiṛ.
128 H. <i>adds</i> hi <i>after</i> na.	-saṃgasyāi).	34 jñānasyā 'kṣayatvān na.
13 kāla-yoga.	268 heya-hetuḥ pratipāditaḥ.	432 sāksāj-jñāno-'pāya.
15 H. <i>omits</i> ca.	32 viveka-nācakatvaṃ (<i>in-</i>	13 H. <i>omits</i> tat pramāṇam.
34 uttaratra vakṣyamāṇam.	<i>stead of</i> 'viveka-nācaka-	17 tadā tū 'kte-'ndriya-.
37 ced bandhane.	tvam).	22 puruṣa-niṣṭha-bodhaḥ
137 api tu sa eva bandhaḥ.	37 evaṃ ca sati.	prame.
13 H. <i>omits</i> āḡu.	277 ce 'tthaṃ (<i>instead of cet</i>).	4413 H. <i>omits</i> ca.
34 ātmani.	35 H. <i>omits</i> 'py.	477 jñeyatā-'bhidhānāya.
149 kartṛva-mātram duḥ-	289 H. <i>omits</i> ca.	19 mahattva-rūpeṇa.
khitvā-.	10 tathā ca.	22 tathā cā' yam jagaj-janaḥ.

- 4812 cāi 'śām (*instead of te-śām*).
 24-pratibimbasyāi 'vā 'ntaḥ-karaṇo-
 26 agni-yoga-viṣeṣa.
 4938 H. omits vṛtti-rūpam.
 5330 atha (*before sarvaṁ*).
 31 pratiyogi-rūpatve.
 5411 atyantā-'bhāvā-'ṅgikā-rāt.
 13,14 H. omits nā 'yaṁ ghaṭo.
 5511 ṣṛutiḥ.
 12 ātmāi 've (*instead of tama eve*).
 13 ity-ādyā.
 31 sthitā.
 5734 ata (*instead of etad*).
 5929 H. omits tu.
 30 H. omits pratyekaṁ.
 34 no 'papadyate.
 6012 ce 'ti (*instead of ve 'ti*).
 26 tu (*instead of tad*).
 6417 ṣaṁsadhvam (*instead of sambaddham*).
 665 bhedo.
 6 H. omits tasya.
 31 niyamaṇa sva-gocara-vṛtti-
 6731 ghaṭā-'kāṣā-vyavasthā.
 685 H. omits tatra.
 6912 jīvo na mriyate.
 701 H. omits vā.
 17,18 ṣaḍdā-gocare.
 23 'khaṇḍatā-pra-kalpanā-yām.
 7115 evam muktānām.
 32 -pāramārthika-sattvenā 'nyan ne 'ti.
 7224,25 sām-vṛttika-
 25 'vidyakatāyāḥ.
 32 H. omits apy.
 7529 H. omits tasmād vā.
 7618 pravartate (*instead of pravartata iti*).
 36 tu (*instead of nu*). H. omits 'thā 'kāmayamāno.
 771 H. omits niṣkāma āpta-kāma ātma-kāmo.
 20 utpādye.
 7814 H. omits devānām.
 31-34 yathā kāraṇaṁ svā-kāraḥ prakṛti-prabhā-vād iti (*instead of yathā ca . . . -abhāvād iti*).
 7920 tatrā.
 25 api gantavyam.
 807 iti gantavyam.
 828 H. omits upasthasya hy upasthā-'ntaram.
 9 yasye 'ndriyasya, and ucyate.
 15 H. omits tu.
 22 H. omits tu.
 33 H. omits ca.
 8411 sa (*instead of sama*).
 15 H. omits asmin.
 27 nirāsyatvāt.
 8629 cintā vṛttir as two separate words.
 8825 pūrva-sargīya-kāraṇāir evo.
 8919 H. omits iti.
 33 caturtha-sūtra-
 901 prayujyate (*instead of sa yujyate*).
 9131 vāsanā-bhūta-sūkṣmaṁ.
 9213 sāvaṃśasyo.
 18 'nukrāmatī, prāṇam anukrāmantam.
 18,19 H. omits sarve prāṇā anūkrāmanti.
 19 evā 'vakraṃmatī.
 9325 mādakatā ṣaktiḥ.
 9427 'nuṣṭhānaṁ ṣṛutiṣv aṅgā-; and abhy (*instead of apy*).
 9734 vighāte.
 9830 'bhihitā (*instead of 'bhi-matā*).
 991 tuṣṭir between kālā-'khyā and ogha.
 10013 buddhir.
 10127 H. omits sā.
 1027 karmaṇe 'ti, and niṣik-tam.
 14 sūtra-dvayam idaṁ vyā-khyāya (*instead of athavā . . . vyākhyeyam*).
 17 tadā (*instead of ta-thā*).
 10223 vibhur aṇute (*instead of vijugupsate*).
 25 vikriyate (*instead of avikriyah*).
 10318 athāi 'ko.
 31 parārthataḥ (*instead of parārtham svataḥ*).
 10418 H. omits kāvālyam.
 20,21 «nanv eka-puruṣa-muktāv eva vivekā-'kāra-vṛttyā viraktā prakṛtiḥ katham anya-puruṣā-'rtham punaḥ sṛṣṭāu pravartatām? na ca prakṛter aṅga-bhedān nāi 'śa doṣa iti vācyam; mukta-puruṣo-'pakara-ṇāir api prthivy-ādibhir anyasya bhogyā-sṛṣṭi-darṣanād iti.» tatrā 'ha (*instead of eka-puruṣān . . . darṣayati*).
 22 na virajyate prabuddha-rajju-tattvasyāi 'vo.
 24-27 ekasmin puruṣe vivi-akta-bodhād viraktam api pradhānaṁ nā 'nyasmin puruṣe sṛṣṭy-uparāgāya viraktam bhavati, kiṁ tu tam prati sṛjaty eva; yathā prabuddha-rajju-tattvasyāi 'vo 'rago bhayā-'dikam na janayati, mūḍham prati tu janayaty eve 'ty arthaḥ (*instead of yathā . . . parāṇ-mukhatā*).
 33 H. omits kiṁ tu.
 1052 H. omits ca.
 4 H. omits 'pi.
 14 rūpa.
 20 H. omits prakṛteḥ.
 24 muktā.
 1062 H. omits ānjasyena.
 3 H. omits paṇu-vat.
 9 H. omits 'py.
 11 tatra kālīḥ sādhanāir bandhaḥ (*instead of buddher . . . bandhaḥ*).
 16 H. omits sva.
 29 duḥkha-sambandhaḥ.

- 1074 avyaktā-'dya-
10 asanniṣṭhaṃ (*instead of*
anityaṃ ca).
18 ato 'ntarā (*instead of*
antarā-'ntarā).
- 1086 grutiḥ ca.
10 loko.
20 H. *omits* yathā.
32 'vidyā-saṃskāra-leṣasya
sattā.
- 1094 H. *omits* vedānti-bruvo.
9 kṛta-kṛtyatā.
28 paripūrṇa-cinmātreṇā.
- 1101 jagat (*instead of* bha-
vet).
2 bhavet (*instead of* ja-
gat).
13 'ntareṇā 'ha.
23 ca (*after* viraktasya).
- 1111 nirlvayini-vat.
16 H. *omits* iti.
26 āgā vai vaḥya-virase as
three separate words.
- 1125 cā 'rthe sukhā.
11 H. *omits* iti.
13 aṅgato (*instead of* ukte).
23 jñānam.
28 hīyata.
34 H. *omits* cec.
35 yogino (*instead of* jñāna-
sādhanaṇām).
- 1138,9 are missing in H.
10 iti Mokṣadharmā-'di-
bhyah. iti Vasiṣṭhā-'di-
smṛtibhyaḥ ca (*instead of*
'ty-ādy- . . . -vākye-
bhyah).
12 dhāraṇa.
13-15 are missing in H.
31,32 bhrāntatva-gruter (*in-
stead of* vivekā-'bhāva-
gruter).
- 1141 tac-chabdeno 'kto-'cya-
mānayoh.
3 H. *omits* kṛta-kṛtyatām
. . . pradārṇayan.
15 tad vai.
- 1165 saṅge (*instead of* pa-
ṇṇād).
7 tathā 'rdha-saṃkhyā.
10 H. *omits* ity-ādinā.
- 11621-23 H. *omits* tad uktaṃ
. . . kṣama" iti.
31 puruṣārthatā-siddhyā.
11722 iḥṣarā-'dhiṣṭhātṛtve.
11812-14 H. *omits* iccho-
'tpatty . . . ce'cchā-'dir
iti.
17 ṣaktitvena (*instead of*
dharmaṭvena).
26 cec cetanāi-'ṣvaryaṃ.
33 iti tatrā 'ha.
11931 'dhikāra-hetu-.
- 1203 H. *adds* apy before ana-
vasthā.
8 āvidyākī.
1212 H. *omits* jñāna-nāgyā.
15 H. *omits* lāukika.
23,24 līṅgam (*instead of*
arthā-'patti-rūpam pra-
māṇam).
24,25 niṣedha-vidhy-āder evā
'dharma-līṅgatvād ity
arthah.
- 12315 dhūmasyā 'pi.
1253-5 H. *omits* siddha-vi-
veka- . . . tad-vāiyar-
thyam.
- 12613-15 H. *omits* na cā . . .
pravṛtteḥ.
22,23 tasyābādha-'dir as one
word.
24 H. *omits* ata.
32 niḥvasitam.
- 12724 pratiṣedho-'papattir.
26 cā 'nirvacanīyaṃ,tādṛṣa-
syā 'pi bhānam.
28-36 H. *omits* yā tu . . .
proktam iti.
- 1283-17 anyad vastv anyā-rū-
peṇa bhāsata ity api na
yuktam, sva-vaco-vyā-
ghātāt. anyatrā 'nya-
rūpasya nṛ-grṇga-tulya-
tvam anyathā-ḥabdeno
'cyate, 'tha ca tasya bhā-
nam ucyata iti sva-vaca
eva vyāhatam; asatobhā-
nā-'sambhavyā 'nya-
thā-khyāti-vādibhir api
vacanād ity arthah. pu-
ro-vartiny asattve 'nya-
- tra tat-sattāyā bhānā-
'prayojakatvam iti bhā-
vaḥ. na ca «sarvatrā
'sato bhāne sāmagrī na
sambhavati saṃnikarṣā-
'dy-abhāvād ity atah
kvacit-sattā-mātramape-
kṣyata» iti vācyam; anā-
di-vāsanā-dhārāyā eva
bhrama-hetutva-sambha-
vād iti.
- 12823,24 paṭā-'diṣu (*instead of*
ṣukty-ādāu . . . sphatikā-
'diṣu vā).
- 1291-3 are missing in H.
13-15 H. *omits* eko ghaṭa
. . . 'sambhavāc ca.
20-22 H. *omits* yathā-
katham-cid . . . sāmyād
iti.
33 utpattiḥ pratīter.
- 1301 yady anagatā-'vasthā-
5 H. *omits* ḥabdeṣv iva
ghaṭā-'diṣv api.
13,14 H. *omits* āupādhika
. . . 'ktatvāt.
25 ṣiṣya-buddhi-vāiṣadyāya.
- 1314 ekātma-vādinām.
5 nā 'tmā 'vidyā.
11-15 H. *omits* avidyāyā
. . . mano-dharmaṭvād
iti.
16-23 yadi cā 'vidyā dravya-
rūpā puruṣā-'gritā ga-
gane vāyuvad iṣyate,
tadā 'tmā-'dvāita-hānīḥ.
tathā prakṛtir eva se 'ti
siddha-sādhanaṃ ca. tā-
dṛṣam cā 'vibhāgenā (*in-
stead of* Brahma-mīmāṇ-
sāyam . . . avibhāgenā).
- 24 H. *adds* brahma *after*
'dvitīyam.
27 jñānamayo 'py artha.
37 H. *adds* satyaṃ *after*
tatra.
- 13212-14 H. *omits* niṣedha-
gruter . . . prasaṅgād.
17-19 H. *omits* guṇaḥ . . .
bhāvaḥ.
29 antahkaraṇo-'papatteḥ.

- 1333 sakriyatva-siddher na.
13 mana-ādikam (*instead of* buddhy-ādikam).
19 bhogino.
20 bhoginaḥ.
24 ca vibhāga-mātreṇā.
30-35 H. omits ānandā-'bhi-vyaktiḥ . . . eve 'ti dik.
13432 is missing in H.
1357,8 pūrvam cāi 'tad vyākhyātam (*instead of* pūrvam . . . -uktyam).
11 muktiḥ (*instead of* -iḥ ca).
15 H. omits tathā . . . -tvād.
13616,17 vyaṅgya-gandhā-'der (*instead of* vyakta- . . . vyakta-gandhā-'der).
1377 H. omits 'py asthiratve.
30-32 H. omits sādṛṣyasya . . . -padam iti.
1381-3 ghaṭā-'di-vyaktinām sādṛṣyam astu (*instead of* ghaṭa-vyaktinām . . . sāmānyena).
1398-13 H. omits kiṁ ca . . . -abbhāvād iti.
20 H. omits kevalam.
23 dvitīyā-'dhyāye.
24 atrā 'para-pakṣam (*instead of* teṣv atra para-pakṣam).
1402,3 citrā-'di-vad gamanā-'bhāvasya (*instead of* citrā-'di-val . . . 'nupa-patteḥ).
13 H. omits svā-'graya.
14116 jīva-bala-.
32 sambhavanti (*instead of* bhavanti), and pārthivo-'paṣṭambhena (*instead of* pārthive - 'ndhano - 'pa-ṣṭambhena).
14213 H. adds atrā 'pi before ṣarīre, and omits tu.
1432 H. omits tu.
24 dhīr aṭantī saha vyaktyā cid aṭantīm pradarṣayet.
38 H. omits vāsanā.
14413 rāgā - 'di - doṣa - vaṣād eva.
14532,33 ubhaya-dehaḥ ca (*instead of* sthāvarā-'dinām co, 'bhaya-deho).
1463 dveṣam paṇcātāpā-'nutāpayoḥ.
4 H. omits 'tra.
4,5 H. omits etat-traye na kiṁcid api.
6 H. omits teṣām . . . -deha-tvād.
16 H. adds ata before āha.
14723 teṣām (*instead of* tāsām).
25 adarṣanena saṁṣayā-'dy-āpatter (*instead of* adarṣanā-'patter).
1487 H. omits grūty-ādi-pramāṇair.
14920 saṁyogam (*instead of* saṅgam).
15014 'nādi-bhāvasyo 'cchedā-'nupapatter.
32,33 prathama-pādo-'ktaṁ.
15119 javo- (*instead of* japo-).
20 javā-.
26 H. omits ata.
15217,18 H. omits kīrya- . . . prayuktaḥ.
32 and 33 javā three times.
1532-4 H. omits tathā . . . guṇa iti.
5 sa (*instead of* eṣa).
28 H. omits sāksātkāra-dvārā.
36 vicārayati.
1544 H. omits nanu.
15512 H. omits ātmā-'tiriktā-nām prthivy-ādinām.
13 tarka (*instead of* niyame bādhakam).
18,19 H. omits lāghavā-'di-.
15528-1562 is missing in H.
1563 avadhārayati, niṣprayojana-pravṛtṭy-abhyupagame mokṣā-'nupapatter iti (*instead of* upasamharati).
15712 āvidyakā.
26 H. adds iti jitaṁ nairātmya-vādidbhir before ity arthaḥ.
1585 H. omits cid-rūpaḥ.
15933 H. adds tathā ca before yo.
16010 anāvṛttir iti gruteḥ.
14 H. omits tal-loke jñānasya.
25 H. adds sūtrābhyām after prapañcayati.
1613 -rūpeṇā (*instead of* -rūpasyā).
5 'dṛṣṭasya (*instead of* 'dṛṣṭa- . . . abhyupetya)
6 H. omits tat.
16 kalpyate.
19 tām imām āṣaṅkāṁ parihartum āha.
21 jīva-bala- as one word.
25-27 H. omits athavā . . . vyākhyeyāu.
36 prokta ahaṁkāra-yuto.
1623-5 mahad-ahaṁkārayoḥ kīrya-bhedam pratipipādayiṣur ādāv (*instead of* mahad- . . . 'dāv).
22-26 H. omits na ca . . . 'ti bhāvāḥ.
28 pālānā-'dikam.
29 H. omits eva ; -rāgā- (*instead of* -kāraṇā-).
30,31 H. reads -prayojanakatvād ity arthaḥ, omitting the intervening words.
1633-5 aviveka-nimittakaḥ prakṛti-puruṣayor bhogyabhokṣṭr-bhāva iti prāg uktam. tatrā 'viveka eva kiṁ-nimittaka? ity ākāṅkṣāyām aviveka-dhārā - kalpane 'navasthā-'pattirity āṣaṅkāyāḥ prāmāṇikatvena parihāraḥ sarva-vādi-sādhāraṇa ity āha.
16332 H. omits tu.
16411 janma-loke as one word.
12 'tma-darṣanam.
19 -kulyāḥ.

APPENDIX II.

INDEX OF WORDS IN VIJÑĀNABHIKṢU'S COMMENTARY.

The characteristic words of the Commentary only are here included; and not also those of the Sūtras themselves. The latter words are registered in the index to my edition of the *Aniruddhavyūṭti*. Quotations are omitted. Negative compounds with *a-* or *an-*, if they do not appear under these initials, should be sought under the simple form. Some common words are occasionally used in one or another technical sense. Such a sense is indicated by the giving of the proper English definition, often with the word "*only*," the occurrences of the word in the ordinary senses being neglected. [See, for example, *deṣa*.] Or, if several such noteworthy senses are exemplified in this text, they are marked by a full-faced 1, 2, and so on. [See, for example, *dharma*, *upādāna*.] The numbers refer to page and line of the present edition.

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APPENDIX III.

INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,

FOLLOWING THE ORDER IN WHICH THEY ARE CITED IN THE TEXT OF THE COMMENTARY,
AND WITH INDICATION OF THEIR SOURCES.

Synopsis of the Sources, with indication of the Abbreviations employed.

Āit. = Āitareya Upaniṣad.	Matsya Purāṇa.
Am. = Amarakoṣa.	Muṇḍ. = Muṇḍaka Upaniṣad.
Bhag. = Bhagavadgītā.	NṛsT. = Nṛsiṅha-tāpani Upaniṣad.
BhāḡP. = Bhāḡavata Purāṇa.	NS. = Nyāya Sūtra.
BrB. = Brahmabindu Upaniṣad.	Padma Purāṇa.
Brh. = Bṛhadāraṇyaka Upaniṣad.	Pāṇini's Grammar.
[Bṛhan-] Nāradiya Purāṇa??	Parācāra's Upapurāṇa (to VP.).
BrS. = Brahma Sūtra.	Pr. = Praçna Upaniṣad.
Brahma Upaniṣad.	R. = Rāmāyaṇa.
Çāçvatakoça.	RV. = Rgveda.
Chānd. = Chāndogya Upaniṣad.	SK. = Sāṁkhya Kārikā.
Çiçupālavadha.	SS. = Sāṁkhya Sūtra.
Cūlikā Upaniṣad.	Sāṁkhya Tattva Kāumudī.
Çvet. = Çvetāçvatara Upaniṣad.	Sarva Darçana Saṁgraha.
Dhātupāṭha.	Sūrya Purāṇa.
Garbha Upaniṣad.	Tāitt. = Tāittiriya Upaniṣad.
Garuḍa Purāṇa.	TāittĀr. = Tāittiriya Āraṇyaka.
GāuḍMK. = Gāuḍapāda's Māṇḍūkya-Kārikā.	VāP. = Vāyu Purāṇa.
Īç. = Īçā Upaniṣad.	Vedānta Sāra.
Kāth. = Kāṭha Upaniṣad.	VP. = Viṣṇu Purāṇa.
Ken. = Kena Upaniṣad.	Yājñavalkya's Dharmaçāstra.
Kumārasambhava.	YBh. = Vyāsa's Yoga Bhāṣya.
KP. = Kūrma Purāṇa.	YS. = Yoga Sūtra.
LP. = Liṅga Purāṇa.	YV. = Yoga Vasiṣṭha.
M. = Manu.	
Māitr. = Māitri Upaniṣad.	
MārḡP. = Mārḡaṇḍeya Purāṇa.	
Mbh. = Mahābhārata.	

Further :

SPrBh. = Sāṁkhya Pravacana Bhāṣya.

The numbers on the left refer to the present edition and indicate the page and line at which the quotation concerned is found.

Quotations which are not verbally accurate are marked with an asterisk. An interrogation-point, placed after the sign of equality, means that the source of the quotation concerned has not been discovered. A similar point is similarly used after an abbrevia-

tion; thus, "320,21 = KP.?" means that the quotation at 320,21 is supposed (in this case on the authority of *Vijñānabhikṣu*) to be taken from the *Kūrma Purāṇa*, but that it has not yet been found there by me. A plus-sign indicates that two original passages are combined in one quotation.

- | | | |
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| <p>11 = *Chānd. 6. 2. 1.
 19 = Brh. 2. 4. 5; 4. 5. 6.
 22,23 = ? Cf. 3514.
 23,4 = Bhag. 3. 29.
 10,11 = *Brh. 4. 3. 22.
 11 = ?
 11,12 = Brh. 4. 3. 7.
 12,13 = *Brh. 4. 3. 16.
 14,15 = Bhag. 3. 27.
 16,17 = VP. 6. 7. 22.
 34 = Bhag. 16. 8.
 33,4 = Mbh. 12. 11676a
 + 11198a.
 9-12 = Parācāra's Upa-
 rāṇa ?
 15,16 = *Mbh. 12. 7663b
 + 7664a.
 20,21 = KP. ?
 31 = BrS. 2. 1. 1.
 34 = BrS. 1. 1. 1.
 36 = *BrS. 2. 2. 1.
 37,38 = YS. 1. 26.
 45,6 = VP. 1. 17. 83.
 12-32 = Padma Purāṇa ?
 37 = BrS. 2. 3. 43.
 39 = *BrS. 4. 1. 3.
 514,15 = *Mbh. 12. 11409b
 + 11410a.
 18 = Çvet. 6. 13.
 20 = Bhag. 2. 39.
 34,35 = SS. 5. 1.
 62,3 = SS. 6. 70.
 21 = YS. 2. 16.
 75 = Chānd. 7. 1. 3.
 5,6 = *Kāth. 2. 12.
 7,8 = SS. 1. 19.
 13 = YS. 1. 4.
 14,15 = YBh. 2. 17.
 17,18 = SS. 2. 35.
 22,23 = ? Cf. 4336.
 33 = YBh. 1. 52 + 3. 49.
 84,5 = Brh. 4. 5. 3.
 24,25 = YS. 2. 5.
 28,29 = Sāṃkhya - tattva-
 kāumudī, introd.
 to SK. 2.</p> | <p>34-36 = *Chānd. 8. 12. 1.
 92 = RV. 8. 48. 3.
 8 = SK. 2.
 19,20 = *Mārka P. 10. 31.
 21 = Chānd. 8. 15. 1.
 25 = TāittĀr. 10. 10. 3.
 26 = Çvet. 3. 8; 6. 15.
 29 = *VP. 2. 8. 96.
 105,6 = KP. 2. 2. 12.
 123,4 = *Brh. 4. 3. 16.
 13 = SS. 1. 12.
 1317,18 = ?
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 30,31 = NrsT. 2. 9. 9.
 147,8 = SK. 20.
 10 = YS. 2. 17.
 12 = Bhag. 13. 21.
 14 = Kāth. 3. 4.
 25 = SS. 1. 55.
 27,28 = YS. 2. 23, 24.
 1510 = Am. 1. 1. 1. 9.
 16,17 = *Sarva-darçana-saṃ-
 graha (ed. Bibl.
 Ind.) p. 16.
 163 = BrS. 4. 2. 16.
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 1711,12 = Sūrya Purāṇa ?
 14 = Cūlikā Upaniṣad 3.
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 b = *Māitr. 5. 2.
 15 = Chānd. 6. 2. 2.
 2020 = NrsT. 2. 1. 7, 8.
 21 = LP. ?
 218,9 = VP. 2. 13. 96.
 10,11 = VP. 2. 13. 95.
 14 = VP. 3. 18. 17.
 226,7 = GāudMK. 2. 32, BrB.
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 14,15 = ?
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 20 = Bhag. 2. 24.</p> | <p>23,24 = Mbh. 12. 11307b,
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 245 = Çvet. 6. 11.
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 25,26 = SK. 21.
 28,29 = SS. 1. 58.
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 2510, a = SS. 3. 24.
 b = SS. 3. 37.
 11 = YS. 2. 24.
 20,21 = YS. 2. 24.
 23 = Bhag. 13. 21.
 29,30 = YS. 2. 13.
 30 = ?
 30,31 = NS. 3. 1. 25.
 32,33 = *Mbh. 12. 7762b,
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 34 = *Mbh. 12. 7751a.
 36,37 = YS. 2. 12, 13.
 261-4 = KP. 2. 2. 20, 21.
 5,6 = NS. 1. 1. 2.
 16 = YS. 2. 26.
 17,18 = YS. 2. 28.
 21,22 = Īç. 11, Māitr. 7. 9.
 23 = BrS. 3. 4. 33.
 25,26 = ?
 27 = BrS. 3. 4. 16.
 2718,19 = ?
 26 = ?
 34 = Bhag. 2. 20.
 289,10 = SS. 1. 19.
 11,12 = GāudMK. 2. 32,
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 18,19 = Brh. 4. 3. 7.
 22,23 = ?
 2910 = SS. 1. 56.
 12,13 = SS. 1. 59.
 27,28 = SK. 6.
 308,9 = ? Cf. 15534.
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 24,25 = VP. 1. 2. 38.
 334 = Chānd. 6. 2. 3.
 12,13 = YS. 2. 22.
 30a = *Brh. 1. 4. 2.
 b = Chānd. 6. 2. 3.
 33,34 = LP. ?
 35 = BrS. 2. 4. 12.
 341-9 = YV. ?
 35 = Mār̥kP. 37. 38b.
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 37,38 = Brh. 2. 4. 5.
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 13,14 = VP. 1. 2. 33.
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 29 = LP. ? Cf. KP. 2. 2.
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 23,24 = Mbh. 12. 11419.
 31 = Brh. 3. 8. 8.
 33 = Çvet. 4. 10.
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 36-38 = ?
 385 = SS. 1. 24.
 21,22 = ?
 3920,21 = YS. 4. 17. (18
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 21,22 = *YBh. 4. 18.
 29,30 = SS. 6. 39.
 407,8 = Chānd. 7. 24. 1.
 19 = Chānd. 6. 1. 4.
 27 = BrS. 2. 2. 29.
 27,28 = *BrS. 2. 2. 30.
 28 = Brh. 2. 3. 6.
 29,30 = BrS. 3. 2. 22.
 32 = SS. 1. 78.
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 19 = SS. 1. 2.
 23,24 = Chānd. 8. 1. 6.
 25 = SS. 1. 16.
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 5215 = *Kāth. 2. 12.
 30,31 = SK. 7.
 5511,12 = Brh. 1. 4. 7.
 12 = Chānd. 6. 2. 1.
 12,13 = *Māitr. 5. 2.
 13 = Brh. 5. 5. 1.
 30,31 = YV. ?
 571,2 = VP. 2. 7. 32.
 15 = Brh. 1. 4. 7.
 25 = SS. 1. 110.
 32,33 = SK. 10.
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 26,27 = *VP. 1. 2. 20b, 21a.
 6111,12 = Chānd. 6. 7. 6.
 12,13 = YS. 4. 2.
 621, a = Chānd. 6. 2. 1.
 b = *Māitr. 5. 2.
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 631 = SS. 1. 66.
 16 = SK. 11.
 22,23 = SS. 5. 114.
 31 = SS. 1. 104.
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 16,17 = KP. 2. 2. 10.
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 21,22 = SS. 5. 116.
 6715,16 = Çvet. 4. 5.
 17 = *Brh. 4. 4. 14; Çvet.
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 693,4 = VP. ?; GāudMK. 3.
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 19 = SS. 1. 99.
 21 = BrS. 1. 1. 21.
 21,22 = BrS. 2. 1. 22.
 22 = BrS. 2. 3. 43.
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 27 = BrS. 3. 2. 32.
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 25 = Çvet. 4. 5.
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 36 = Chānd. 7. 25. 2;
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 23,24 = Chānd. 6. 5. 4.
 29,30 = Brh. 3. 2. 13.
 36,811 = Brh. 2. 4. 12.
 6 = Munḍ. 2. 1. 3.
 9 = ?
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 11,12 = SS. 6. 69.
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- 16,17 = SK. 39.
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 9214 = Tāitt. 2. 5.
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 7-12 = M. 6. 76-78. (7-10 = Mbh. 12. 12463, *12464).
 14,15 = SK. 64.
 19,20 = YS. 2. 26.
 1087,8 = ?
 9 = Brh. 4. 4. 6, Nṛs. T. 2. 1. 5.
 10,11 = Nāradya Smṛti ?
 26,27 = YS. 3. 9.
 34 = NS. 3. 1. 25.
 1101-6 = Garuḍa Purāṇa ?
 22 = ?
 30,31 = BhāgP. 11. 9. 2.
 33,34 = M. 6. 78.
 1114 = R. 3. 9. 32.
 15,16 = *VP. 2. 13. 30a + 22b.
 24,25 = ?
 26,27 = ?
 33,34 = *Mbh. 12. 6520, 6647.
 11210,11 = *Mbh. 12. 6649.
 17,18 = ?
 20-23 = *MārkP. 41. 18, 19.
 32,33 = ?
 1136,7 = *Mbh. 14. 761.
 8,9 = VP. 2. 13. 39.
 12-15 = VP. 3. 18. 103.
 11410,11 = Çvet. 6. 23.
 15-18 = Brh. 1. 4. 10.
 20 = Bhag. 11. 40.
 1151,2 = Chānd. 5. 4. 1.
 27,28 = VP. 4. 2. 45c.
 33,34 = *VP. 4. 2. 45b.
 1166-9 = VP. 4. 2. 46.
 22,23 = *Yājñavalkya's Dharmasāstra 3. 141.
 11715 = SS. 1. 92.
 11822,23 = *Brh. 4. 3. 16.
 11910 = Çvet. 4. 5.
 11 = Brh. 1. 4. 7.
 13 = Chānd. 6. 2. 3.

16 = Çvet. 6. 11.
 1205,6 = Brh. 2. 4. 12.
 25a = Brh. 2. 3. 6.
 b = Brh. 3. 8. 8.
 34 = Brh. 2. 4. 12.
 12110 = *Brh. 3. 2. 13; 4.
 4. 5.
 10,11 = ?
 24 = ?
 1223 = Çvet. 6. 11.
 3,4 = Brh. 2. 3. 6.
 5,6 = Kāth. 3. 15.
 7 = GāṇḍMK. 2. 32,
 BrB. 10.
 7,8 = Chānd. 6. 1. 4.
 1263 = ?
 32,33 = Brh. 2. 4. 10; 4.
 5. 11.
 1275,6 = NS. 2. 1. 67.
 7 = SS. 5. 26.
 13,14 = BrS. 2. 2. 28.
 16,17 = SS. 5. 26.
 21a = Brh. 2. 3. 6.
 b = Brh. 4. 4. 19.
 21,22 = *Brh. 4. 3. 22,
 Brahma Upan-
 iṣad 2.
 29,30 = ?
 12813 = ?
 18 = SS. 5. 26.
 33,34 = ?
 1291,2 = ?
 4,5 = *VP. 1. 2. 19.
 13017 = Chānd. 7. 25. 2.
 18 = Muṇḍ. 2. 2. 11,
 NṛsT. 2. 17.
 29 = Chānd. 7. 25. 2.
 1311,2 = Ken. 1. 5.
 23,24 = Chānd. 6. 2. 1.

25,26 = Brh. 4. 3. 23-30.
 27-29 = ?
 37,38 = Brh. 3. 9. 28.
 1329 = ?
 10 = ?
 18 = Brh. 1. 4. 8.
 20a = ?
 b = ?
 13315,16 = Çvet. 4. 10.
 22 = Çvet. 6. 19.
 31 = *Kāth. 2. 12.
 13422 = ?
 13519-22 = *VP. 1. 2. 23.
 35,36 = M. 1. 27.
 13934,35 = M. 1. 17.
 1406 = Kāth. 6. 17.
 7 = *Mbh. 3. 16763.
 14115 = ?
 16 = *Dhātupāṭha 15.
 54.
 33 = Chānd. 6. 5. 4.
 1421,2 = Chānd. 6. 3. 1.
 1436,7 = SS. 5. 114.
 8 = SS. 2. 1.
 16 = SS. 2. 34.
 22 = YS. 1. 4.
 14512,13 = Chānd. 6. 11. 1.
 14 = SS. 5. 121.
 18,19 = M. 12. 9.
 1463 = Çāṅvata 320.
 14731-34 = *VP. 2. 13. 98, 99.
 14824,25 = Kumārasambhava
 1. 53.
 1493,4 = YS. 2. 15.
 5,6 = *VP. 6. 5. 55.
 22-25 = ?
 27,28 = KP. 2. 2. 12.
 33,34 = SS. 3. 74.

15022,23 = VP. 6. 5. 62.
 1514,5 = *Chānd. 8. 15. 1.
 1533,4 = BhāḡP. 3. 7. 11.
 9 = SS. 6. 25.
 22-24 = YS. 1. 2-4.
 25,26 = ?
 33,34 = BrS. 4. 1. 11.
 1548 = Muṇḍ. 2. 1. 5.
 16 = Çvet. 4. 5.
 15534 = ? Cf. 308.
 1566 = *SS. 3. 58.
 1574 = Brh. 4. 4. 14, Çvet.
 3. 10.
 24 = SS. 6. 48.
 1588 = GāṇḍMK. 3. 26.
 10 = ?
 30 = RV. 10. 190. 3.
 30,31 = Brh. 4. 4. 19.
 32 = SS. 6. 52.
 33 = Brh. 4. 4. 19.
 1591 = Brh. 4. 4. 19.
 3 = Bhāḡ. 11. 40.
 4,5 = Chānd. 6. 1. 4.
 8,9 = GāṇḍMK. 2. 32,
 BrB. 10.
 31,32 = SS. 6. 55.
 16022,23 = BrB. 13.
 24 = SS. 5. 114.
 16115,16 = Çvet. 5. 9.
 21 = *Dhātupāṭha 15.
 54.
 33-36 = ?
 16212 = *Chānd. 6. 2. 3.
 34 = BhāḡP. 3. 26. 21.
 16330,31 = SS. 1. 1.
 1649 = *Mbh. 3. 14197.
 11,12 = BhāḡP. 3. 24. 36.
 16 = Bhāḡ. 11. 32.

APPENDIX IV.

INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,

GROUPED ACCORDING TO THE WORKS FROM WHICH THE QUOTATIONS ARE TAKEN.

The explanations prefixed to Appendix III. apply, *mutatis mutandis*, to this Appendix also.

<p>Rigveda.</p> <p>8. 48. 3 = 92.</p> <p>10. 190. 3 = 15830.</p> <hr/> <p>Taittiriya Āraṇyaka.</p> <p>10. 10. 3 = 925.</p> <p style="padding-left: 2em;">= 4221.</p> <p style="padding-left: 2em;">= 9425.</p> <hr/> <p>Bṛhad-Āraṇyaka Upaniṣad.</p> <p>*1. 4. 2 = 3330a.</p> <p>1. 4. 7 = 5511,12.</p> <p style="padding-left: 2em;">= 5715.</p> <p style="padding-left: 2em;">= 11911.</p> <p>1. 4. 8 = 13218.</p> <p>1. 4. 10 = 7039b.</p> <p style="padding-left: 2em;">= 11415-18.</p> <p>1. 5. 3 = 7331,32.</p> <p style="padding-left: 2em;">= 8134.</p> <p>2. 3. 6 = 4028.</p> <p style="padding-left: 2em;">= 6533,34.</p> <p style="padding-left: 2em;">= 7535,36.</p> <p style="padding-left: 2em;">= 1071,2.</p> <p style="padding-left: 2em;">= 12025a.</p> <p style="padding-left: 2em;">= 1223,4.</p> <p style="padding-left: 2em;">= 12721a.</p> <p>2. 4. 5 = 119.</p> <p style="padding-left: 2em;">= 3537,38.</p> <p style="padding-left: 2em;">= 434.</p> <p>2. 4. 10 = 7810.</p> <p style="padding-left: 2em;">= 12632,33.</p> <p>2. 4. 12 = 8036, 811.</p> <p style="padding-left: 2em;">= 1203,6.</p> <p style="padding-left: 2em;">= 12034.</p> <p>3. 2. 13 = 8029,30.</p> <p>*3. 2. 13 = 12110.</p> <p>3. 8. 8 = 3731.</p> <p style="padding-left: 2em;">= 12025b.</p> <p>*3. 9. 26 = 1072.</p>	<p>3. 9. 28 = 13137,38.</p> <p>4. 2. 4 = 1072.</p> <p>4. 3. 7 = 211,12.</p> <p style="padding-left: 2em;">= 2818,19.</p> <p>*4. 3. 16 = 212,13.</p> <p style="padding-left: 2em;">= 123,4.</p> <p style="padding-left: 2em;">= 11822,23.</p> <p>*4. 3. 22 = 210,11.</p> <p style="padding-left: 2em;">= 12721,22.</p> <p>4. 3. 23, 26 = 8229,30.</p> <p>4. 3. 23-30 = 13125,26.</p> <p style="padding-left: 2em;">4. 4. 2 = 9218,19.</p> <p>*4. 4. 5 = 12110.</p> <p style="padding-left: 2em;">4. 4. 6 = 7636.</p> <p style="padding-left: 2em;">= 771.</p> <p style="padding-left: 2em;">= 1027.</p> <p style="padding-left: 2em;">= 1089.</p> <p>*4. 4. 14 = 6717.</p> <p>4. 4. 14 = 1574.</p> <p>4. 4. 19 = 12721b.</p> <p style="padding-left: 2em;">= 15830,31.</p> <p style="padding-left: 2em;">= 15833.</p> <p style="padding-left: 2em;">= 1591.</p> <p>4. 4. 22 = 1072.</p> <p style="padding-left: 2em;">4. 5. 3 = 84,5.</p> <p style="padding-left: 2em;">4. 5. 6 = 119.</p> <p style="padding-left: 2em;">= 434.</p> <p>4. 5. 11 = 12632,33.</p> <p>4. 5. 15 = 1072.</p> <p style="padding-left: 2em;">5. 5. 1 = 5513.</p> <hr/> <p>Chāndogya Upaniṣad.</p> <p>3. 14. 1 = 9515.</p> <p style="padding-left: 2em;">5. 4. 1 = 1151,2.</p> <p>6. 1. 4 = 4019.</p> <p style="padding-left: 2em;">= 1227,8.</p> <p style="padding-left: 2em;">= 1594,5.</p> <p>6. 2. 1 = 1914a.</p> <p style="padding-left: 2em;">= 5512.</p>	<p style="padding-left: 2em;">= 621a.</p> <p style="padding-left: 2em;">= 702.</p> <p style="padding-left: 2em;">= 13123,24.</p> <p>*6. 2. 1 = 11.</p> <p>6. 2. 2 = 1915.</p> <p>6. 2. 3 = 334.</p> <p style="padding-left: 2em;">= 3330b.</p> <p style="padding-left: 2em;">= 4725.</p> <p style="padding-left: 2em;">= 11913.</p> <p>*6. 2. 3 = 8023.</p> <p style="padding-left: 2em;">= 16212.</p> <p>6. 3. 1 = 1421,2.</p> <p>6. 5. 4 = 8023,24.</p> <p style="padding-left: 2em;">= 9225,26.</p> <p style="padding-left: 2em;">= 14133.</p> <p>6. 7. 6 = 6111,12.</p> <p>6. 8. 7 <i>seq.</i> = 7039a.</p> <p style="padding-left: 2em;">= 715.</p> <p>6. 11. 1 = 14512,13.</p> <p>6. 11. 3 = 6912.</p> <p>7. 1. 3 = 75.</p> <p>7. 24. 1 = 407,8.</p> <p>7. 25. 2 = 7536.</p> <p style="padding-left: 2em;">= 13017.</p> <p style="padding-left: 2em;">= 13029.</p> <p>8. 1. 6 = 4123,24.</p> <p>*8. 12. 1 = 834-36.</p> <p>8. 15. 1 = 921.</p> <p>*8. 15. 1 = 1514,5.</p> <hr/> <p>Īṣā Upaniṣad.</p> <p style="padding-left: 2em;">11 = 2621,22.</p> <p style="padding-left: 2em;">= 9420.</p> <hr/> <p>Kena Upaniṣad.</p> <p style="padding-left: 2em;">1. 5 = 1311,2.</p> <hr/> <p>Kātha Upaniṣad.</p> <p style="padding-left: 2em;">2. 12 = 965.</p>
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<p>*2. 12 = 75,6. = 5215. = 13331. 3. 4 = 1414. 3. 15 = 1225,6. 4. 12 = 10222,23. 4. 15 = 7029,30. 5. 10 = 7121. 6. 17 = 235,6. = 1406.</p> <hr/> <p>Praṇa Upaniṣad. 4. 8 = 3037,38. 6. 4 = 7714,15.</p> <hr/> <p>Muṇḍaka Upaniṣad. 1. 1. 9 = 10211,12. 2. 1. 3 = 816. = 8323,24. *2. 1. 3 = 7712,13. 2. 1. 5 = 1548. 2. 2. 11 = 13018. 3. 1. 3 = 7031.</p> <hr/> <p>Taittirīya Upaniṣad. 2. 1 = 7520,21. = 775,6. 2. 5 = 9214. 2. 6 = 8023. *2. 7 = 7112,13.</p> <hr/> <p>Āitareya Upaniṣad. 1. 1. 1 = 701.</p> <hr/> <p>Ṣvetāśvatara Upaniṣad. 1. 10 = 1043,4. 3. 8 = 926. = 9424. 3. 10 = 6717. = 1574. 3. 13 = 235,6. 4. 5 = 6715,16. = 7525. = 10413. = 11910. = 15416. 4. 9 = 3734. 4. 10 = 3733. = 13315,16. 5. 8 = 2319.</p>	<p>5. 9 = 16115,16. 6. 11 = 245. = 6529. = 11916. = 1223. 6. 13 = 518. 6. 15 = 926. = 9424. 6. 19 = 13322. 6. 23 = 11410,11.</p> <hr/> <p>Garbha Upaniṣad. 3 = 3036,37.</p> <hr/> <p>Cūlikā Upaniṣad. 3 = 1714.</p> <hr/> <p>Nṛsiṅha-tāpanī Upaniṣad. 2. 1. 5 = 1089. 2. 1. 7, 8 = 2020. 2. 9. 9 = 1330,31. 2. 17 = 7536. = 13018.</p> <hr/> <p>Brahma Upaniṣad. 2 = 12721,22.</p> <hr/> <p>Brahmabindu Upaniṣad. 10 = 226,7. = *2811,12. = 1227. = 1598,9. 11 = 708,9. 12 = 6927,28. 13 = 16022,23. *13 = 2317,18.</p> <hr/> <p>Māitri Upaniṣad. *5. 2 = 1914b. = 5512,13. = 621b. 7. 9 = 2621,22.</p> <hr/> <p>Gāuḍapāda's Māṇḍūkya- Kārikā. 2. 32 = 226,7. = 2811,12. = 1227. = 1598,9.</p>	<p>3. 5 = 693,4. 3. 26 = 1588.</p> <hr/> <p>Brahma Sūtra. 1. 1. 1 = 334. 1. 1. 21 = 6921. 2. 1. 1 = 331. 2. 1. 11 = 359. 2. 1. 22 = 6921,22. *2. 2. 1 = 336. 2. 2. 28 = 12713,14. 2. 2. 29 = 4027. *2. 2. 30 = 4027,28. 2. 3. 15 = 7718,19. 2. 3. 43 = 437. = 6922. 2. 4. 9 = 8318,19. 2. 4. 12 = 3335. 3. 1. 1 = 8826,27. 3. 2. 10 = 6620. 3. 2. 22 = 4029,30. 3. 2. 32 = 7027. 3. 4. 16 = 2627. 3. 4. 33 = 2623. *4. 1. 3 = 439. 4. 1. 11 = 15333,34. 4. 2. 16 = 163. = 7126.</p> <hr/> <p>[Yoga] Vāsiṣṭha. [See note to my translation of the SPrBh. 1. 96, page 115.] "Vāsiṣṭhe" ? = 341-9. "Vāsiṣṭhe" ? = 5530-31. "Vāsiṣṭhe" ? = 6515-18. "Vāsiṣṭhe" ? = 853-6. "Vāsiṣṭha-" ? = 9131,32.</p> <hr/> <p>Yoga Vāsiṣṭha. 16. 3, 4 = 4721-24. [According to Dr. Hall.]</p> <hr/> <p>Vedānta Sāra. 158 = 6530,31.</p> <hr/> <p>Sāṃkhya Kārikā. 2 = 98. = 4214. 3 = 311,2. 6 = 2927,28. 7 = 5230,31.</p>
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10 = 5732,33.

= 595,6.

11 = 5831,32.

= 6316.

13 = 6020,21.

17 = 645,6.

20 = 147,8.

= 748,9.

21 = 2425,26.

25 = 7933,34.

28 = 8336,37.

29 = 8314,15.

31 = 8526,27.

39 = 9116,17.

40 = 895.

= 8912,13.

= 9126.

41 = 9121,22.

45 = 10122.

46 = 9410.

48 = 9811,12.

49 = 9723,26.

50 = 9829,30.

51 = 9920,21.

52 = 10011,12.

53 = 10020,21.

61 = 10527,28.

62 = 1066,7.

64 = 10714,15.

[The order of the stanzas as used by Vijnānabhikṣu has a general correspondence with the natural order of the stanzas in the Kārikā.]

Sāṃkhya Tattva Kāumudī.

Introd. to SK. 2 = 828,29.

*On SK. 27 = 842,3.

Sāṃkhya Sūtra.

1. 1 = 16330,31.

1. 2 = 4119.

1. 6 = 4115.

1. 7 = 247.

1. 12 = 1213.

1. 16 = 4125.

1. 19 = 77,8.

= 289,10.

1. 24 = 385.

1. 55 = 1425.

1. 56 = 2910.

1. 58 = 2428,29.

1. 59 = 2912,13.

1. 66 = 6227.

= 631.

1. 78 = 4032.

1. 89 = 461.

1. 92 = 11715.

1. 99 = 6919.

1. 104 = 4914.

= 6331.

1. 105 = 4932,33.

1. 110 = 5725.

1. 143 = 4924.

1. 154 = 3112,13.

= 7135.

2. 1. = 1031.

= 1438.

2. 10 = 781.

2. 12 = 3027.

2. 21 = 7936.

2. 34 = 14316.

2. 35 = 717,18.

2. 37 = 10312.

3. 10 = 10014,15.

3. 16 = 943.

3. 20 = 9322.

3. 23 = 1007.

3. 24 = 2510a.

= 979,10.

3. 37 = 2510b.

3. 38 = 9825.

3. 56 = 10214,15.

3. 57 = 10219,20.

*3. 58 = 1566.

3. 65 = 1068.

3. 74 = 14933,34.

5. 1 = 534,35.

5. 26 = 1277.

= 12716,17.

= 12818.

5. 107 = 4522,23.

5. 114 = 6322,23.

= 1436,7.

= 16024.

5. 116 = 6621,22.

5. 121 = 14514.

6. 25 = 1539.

6. 28 = 4334.

6. 39 = 3929,30.

= 586,7.

6. 48 = 15724.

6. 52 = 15832.

6. 55 = 15931,32.

6. 63 = 683,4.

6. 69 = 9011,12.

6. 70 = 62,3.

Yoga Sūtra.

1. 2-4 = 8437,38.

= 15322-24.

1. 4 = 713.

= 4335.

= 14322.

1. 6 = 8425.

1. 26 = 337,38.

1. 34 = 9612,13.

2. 12, 13 = 2536,37.

2. 13 = 2529,30.

2. 15 = 824,25.

= 1493,4.

2. 16 = 621.

2. 17 = 1410.

2. 22 = 3312,13.

= 7518,19.

= 10410,11.

2. 23, 24 = 1427,28.

2. 24 = 2511.

= 2520,21.

2. 26 = 2616.

= 10719,20.

2. 28 = 2617,18.

2. 29 = 9629,30.

3. 9 = 10826,27.

3. 37 = 1005,6.

4. 2 = 6112,13.

4. 3 = 1021,2.

4. 17 (or 18) = 3920,21.

4. 23 = 3532.

Vyāsa's Yoga Bhāṣya.

1. 7 = 4338.

1. 52 = 733.

2. 17 = 714,15.

*2. 20 = 496-9.

3. 49 = 733.

*4. 18 = 3921,22.

4. 22 = 496-9.

Nyāya Sūtra.

1. 1. 2 = 265,6.

1. 1. 11 = 9014.

2. 1. 67 = 1275,6.
3. 1. 25 = 2530,31.
= 10834.

Sarva Darçana Saṁgraha.

*Page 16 end (ed. Bibl. Ind.)
= 1516,17.

Mahā Bhārata.

- *3. 14197 = 1649.
*3. 16763 = 1407.

(Bhagavad Gītā.)

[Cited as a separate work.]

2. 20 = 2734.
2. 24 = 2320.
2. 39 = 520.
3. 27 = 214,15.
3. 29 = 23,4.
*10. 21 = 7038.
11. 32 = 16416.
11. 40 = 11420.
= 1593.
13. 21 = 1412.
= 2436,37.
= 2523.
13. 33 = 4440,41.
16. 8 = 234.

(Mokṣadharma.)

- *12. 6520 = 11133,34.
*12. 6647 = 11133,34.
*12. 6649 = 11210,11.
12. 7663b = 315.
*12. 7664a = 316.
*12. 7751a = 2534.
*12. 7758 = 7915.
*12. 7762b = 2532.
*12. 7763 = 2533.
*12. 7852 = 3711.
12. 7879 = 7421,22.
12. 11198a = 34.
12. 11307b = 2323.
12. 11308a = 2324.
*12. 11409b = 514.
*12. 11410a = 515.
12. 11419 = 3723,24.
12. 11676a = 33.
12. 12463 = 1077,8.
*12. 12464 = 1079,10.

12. 12681a = 3625.
*12. 13755b = 901.
*12. 13756a = 902.

*14. 761 = 1136,7.

Manu.

1. 16 = 9027,28.
1. 17 = 13934,35.
1. 27 = 13535,36.
6. 76-78 = 1077-12.
6. 78 = 11033,34.
*12. 8 = 8823,24.
12. 9 = 14518,19.
12. 105 = 457,8.
12. 106 = 3511,12.

Yājñavalkya's Dharma-
çāstra.

*3. 141 = 11622,23.

Viṣṇu Purāṇa.

- *1. 2. 19 = 1294,5.
1. 2. 20b, 21a = 323,4.
*1. 2. 20b, 21a = 6026,27.
*1. 2. 23 = 13519-22.
1. 2. 33 = 3613,14.
1. 2. 38 = 3224,25.
1. 2. 43b, 44b = 3124,25.
1. 4. 51 = 3611,12.
1. 5. 5b = 378.
1. 14. 35 = 5111,12.
1. 17. 83 = 45,6.
2. 7. 25b, 26a = 599,10.
2. 7. 32 = 571,2.
*2. 8. 96 = 929.
*2. 13. 22b = 11116.
*2. 13. 30a = 11115.
2. 13. 39 = 1138,9.
2. 13. 95 = 2110,11.
2. 13. 96 = 218,9.
*2. 13. 98, 99 = 14731-34.
3. 18. 17 = 2114.
3. 18. 103 = 11312-15.
*4. 2. 45b = 11533,34.
4. 2. 45c = 11527,28.
4. 2. 46 = 1166-9.
*6. 5. 55 = 1495,6.
6. 5. 62 = 15022,23.

6. 7. 22 = 216,17.
? = 693,4.

[See translation of SPrBh., p. 165,
note.]

Kūrma Purāṇa.

[Īṣvara Gītā: See note to my translation of SPrBh., p. 22.]

2. 2. 10 = 6416,17.
2. 2. 12 = 105,6.
= 14927,28.
2. 2. 16, cf. 3629.
2. 2. 20, 21 = 261-4.
*2. 2. 28 = 8512,13.
2. 11. 6 = 228,9.
4. 66 = 4729,30.
12. 28 = 7532,33.
? = 320,21.
? = 3711.

Garuḍa Purāṇa.

- ? = 974-6.
? = 1101-6.

Padma Purāṇa.

- ? = 412-32.
? = 167,8,11.

Bhāgavata Purāṇa.

1. 8. 52 = 4210,11.
*3. 5. 29-31 = 7926-30.
3. 7. 11 = 1533,4.
3. 24. 36 = 16411,12.
3. 26. 21 = 16234.
11. 9. 2 = 11030,31.
? = 3032-35.

Matsya Purāṇa.

- ? = 797.
? = 1074,5.

Mārkaṇḍeya Purāṇa.

- *10. 31 = 919,20.
37. 38b = 3435.
*41. 18, 19 = 11220-23.
*45. 38 = 809.

Liṅga Purāṇa.

- ? = 2021.
? = 3333,34.
? = 3629.
? = 6929,30.

Vāyu Purāṇa. 4. 25 = 797.	Parāçara's Upapurāṇa [Or Supplement to Viṣṇu Purāṇa]. ? = 39-12.	Pāṇini. 5. 2. 91 = 7314.
Sūrya Purāṇa. ? = 1324,25. ? = 1711,12.	Rāmāyaṇa. 3. 9. 32 = 1114.	Dhātupāṭha. *15. 54 = 14116. = 16121.
Nāradiya ? [See translation of SPrBh., p. 242 note, and p. 248, note.] ? = 10524,25. ? = 10810,11.	Kumārasambhava. 1. 53 = 14824,25. Çiçupālavadha. 2. 59 = 5118.	Amarakoça. 1. 1. 1. 9 = 1510. 1. 1. 4. 11 = 837. 1. 1. 4. 13 = 7223. Çāçvata. 320 = 1463.

QUOTATIONS NOT YET TRACED TO THEIR SOURCES.

? = 122,23. Cf. 3514.	? = 7032,33.	? = 11217,18.
? = 211.	? = 7034,35.	? = 11232,33.
? = 722,23. Cf. 4336.	? = 7124.	? = 12110,11.
? = 1317,18.	? = 7211.	? = 12124.
? = 2214,15.	? = 735,6.	? = 1263.
? = 2530.	? = 737,8.	? = 12729,30.
? = 2625,26.	? = 7732.	? = 12813.
? = 2718,19.	[See note to translation of 7732.]	? = 12833,34.
? = 2726.	? = 788,9.	? = 1291,2.
? = 2822,23.	? = 819.	? = 13127-29.
? = 308,9. Cf. 15534.	? = 8226,27.	? = 1329.
? = 316.	? = 9031,32.	? = 13210.
? = 3514. Cf. 122.	? = 915,6.	? = 13220a.
? = 3717,18.	? = 9727,28.	? = 13220b.
? = 3736-38.	[Cf. Appendix III.]	? = 13422.
? = 3821,22.	? = 10224,25.	? = 14115.
? = 4336,37. Cf. 722,23.	? = 1087,8.	? = 14922-25.
? = 4616,17.	? = 11022.	? = 15325,26.
? = 6418,19.	? = 11124,25.	? = 15534. Cf. 308.
? = 6432,33.	? = 11126,27.	? = 15810.
? = 6610,11.		? = 16133-36.



Books for the Study of Indo-Iranian Languages

(*Sanskrit, Pāli, Avestan*),

Literatures, Religions, and Antiquities.

Published by Messrs. Ginn and Company,

Boston, New York, Chicago, and London.

Whitney's Sanskrit Grammar.

A Sanskrit Grammar, including both the classical language, and the older dialects, of Veda and Brahmana. By WILLIAM DWIGHT WHITNEY, [late] Professor of Sanskrit and Comparative Philology in Yale University. Second (revised and extended) edition. 1889. 8vo. xxvi + 552 pages. Cloth: Mailing price, \$3.20. Paper: \$2.90.

Of the original edition of this work no description need be given. This new edition embodies new material, gathered by the author and by others during the past ten years, so far as it fitted into the plan of the work. In particular, the author has been able to correct and repair certain errors and omissions in the first edition, and to speak with more definiteness on very many points relating to the material and usages of the language. The paragraphing of the first edition has been retained throughout, though subdivisions have been more thoroughly marked.

Supplement to Whitney's Sanskrit Grammar.

The Roots, Verb-forms, and primary Derivatives of the Sanskrit Language. A Supplement to his Sanskrit Grammar, by WILLIAM DWIGHT WHITNEY. 1885. 8vo. xiv + 250 pages. Paper: Mailing price, \$2.00.

The fact that the roots are briefly and clearly defined, and the forms conveniently given, makes this work useful even in the early stages of Sanskrit study. Each formation and derivative is dated according to the period of its appearance in the literary records of the language.

Cappeller's Sanskrit-English Dictionary.

A Sanskrit-English Dictionary. Based upon the St. Petersburg Lexicons. By CARL CAPPELLER, Professor at the University of Jena. Royal 8vo. Cloth. viii + 672 pages. By mail, \$6.25.

This dictionary covers a wide range of Sanskrit texts. It is accurate, sufficient, and brief. Typography, paper, and binding are excellent. The size is truly handy; the price, small. The author had already published a Sanskrit-German Dictionary. This Sanskrit-English one, therefore, has practically the advantage of being a second edition, and is an improvement upon its German original in many ways.

Lanman's Sanskrit Reader.

A Sanskrit Reader: with Vocabulary and Notes. By CHARLES ROCKWELL LANMAN, Professor of Sanskrit in Harvard University. For use in colleges and for private study. Royal 8vo. **Complete**: Text, Notes, and Vocabulary, xxiv + 405 pages. Cloth: Mailing price, \$2.00. **Text** alone, for use in examinations, 106 pages. Cloth: Mailing price, 85 cents. **Notes** alone, viii + 109 pages. Cloth: Mailing price, 85 cents.

This Reader is constructed with especial reference to the needs of those who have to use it without a teacher. The text is in Oriental characters. The selections are from the Mahā-bhārata, Hitopadeṣa, Kathā-sarit-sāgara, Laws of Manu, the Rīgveda, the Brahmanas, and the Sūtras. The Sanskrit words of the Notes and Vocabulary are in English letters. In the Vocabulary great pains have been taken to show how secondary, tertiary, and later meanings have grown out of the original meaning, and to illustrate these transitions of meaning by analogies from the English and other familiar tongues, and to enable the student to trace every form back to its root by means of references to Whitney's chapters on word-formation, and by giving the root itself and the intermediate forms. Etymologically kindred words from the Greek, Latin, Anglo-Saxon, and English are given along with their meanings. The Notes render ample assistance in the interpretation of difficult passages, and in the explanation of allusions to the antiquities of India. With them are given concise literary-historical introductions to a number of the most important branches of the literature.

Sanskrit Text in English Letters.

Parts of Nala and Hitopadeṣa in English Letters. Prepared by CHARLES R. LANMAN. Royal 8vo. Paper. vi + 44 pages. Mailing price, 30 cents.

The Sanskrit text of the first forty-four pages of Lanman's Reader, reprinted in English characters. The Vocabulary and Notes of the Reader apply exactly also to this reprint, inasmuch as the reprint corresponds page for page and line for line with its original. With the help of the Grammar and of the Reader and of this reprint, the student will be able to acquire a knowledge of the forms and structure of the Sanskrit language and to do some reading, without first troubling himself to learn the Nāgarī alphabet.

Perry's Sanskrit Primer.

A Sanskrit Primer: based on the *Leitfaden für den Elementar-cursus des Sanskrit* of Prof. Georg Bühler of Vienna. By EDWARD DELAVAN PERRY, Ph.D., Professor of Greek in Columbia College, New York. 1885. 8vo. xii + 230 pages. Mailing price, \$1.60.

This book is an attempt to combine Professor Bühler's admirable practical exercises in translating from Sanskrit into English and from English into Sanskrit, with the systematic exposition of the Grammar as given by Professor Whitney. To this end, the *Leitfaden* has really been rewritten. An introduction has been added, giving a general view of the structure of the language; and the exercises have been somewhat abbreviated. Care has been taken to retain nothing but what would meet the real needs of a beginner; and regard has been had for those who may take up the study without a teacher. The book has sufficient vocabularies.

Kaegi's Rigveda.

The Rigveda: the oldest literature of the Indians. By ADOLF KAEGI, Professor in the University of Zürich. Authorized translation [from the German], with additions to the notes, by Robert Arrowsmith, Ph.D. 1886. 8vo. Cloth. viii + 198 pages. Mailing price, \$1.65.

This work treats of Vedic literature and exegesis, of the Vedic people, and of Vedic civilization; of the language and form of the hymns of the Veda; of their contents; and of the Vedic religious thought; of the Vedic divinities; of the Vedic beliefs, especially the belief in immortality; of Vedic secular poetry; etc. The notes (pages 95-180) comprise a very full explanatory, justificative, and bibliographical comment upon the main body of the book.

Hopkins's Religions of India.

The Religions of India. By EDWARD WASHBURN HOPKINS, Professor of Sanskrit in Yale University. 1895. 12mo. Cloth. xvi + 612 pages. Mailing price, \$2.00.

This is the first of Professor Morris Jastrow's Series of Handbooks on the History of Religions. The book gives an account of the religions of India in the chronological order of their development. The point of view is chiefly historical and descriptive, but the causes leading to the successive phases of religious belief are kept prominently before the reader. A new feature of this book, as compared with the one work that has preceded it on the same lines, Barth's Religions of India, is the constant employment of illustrative material, drawn from the original sources. Copious extracts are given from Vedic, Brahmanic, Jain, Buddhistic, and later sectarian literatures. The volume contains also a full description of the modern sects of to-day, a chapter on the religions of the wild tribes, and one on the relations between the religions of India and those of the West. The book is supplied with index, map, and a substantial bibliography.

Elwell's Jātakas (Pāli).

Nine Jātakas. Pāli text with vocabulary. By LEVI H. ELWELL, Professor in Amherst College. 1886. Square 16mo. Cloth. vi + 120 pages. Mailing price, 65 cents.

This volume contains the Pāli text of nine Buddhist Birth-stories, printed in English letters. In view of the great difficulty of obtaining Pāli lexicons, it will be found most useful for those who are just beginning the study of the Sacred Books of the Buddhists.

Philadelphia Oriental Studies.

Oriental Studies. A selection of the papers read before The Oriental Club of Philadelphia, 1888-1894. Boston, 1894. 8vo. Cloth. 278 pages. Mailing price, \$2.00.

The volume contains thirteen papers. Among them are three that have to do with Indic studies: The Physical Geography of India, by Professor M. W. Easton; the Holy Numbers of the Rigveda, by Professor E. W. Hopkins; The Aryan Name of the Tongue, by Professor H. Collitz.

Jackson's Avesta Grammar.

An Avesta Grammar in comparison with Sanskrit. By A. V. WILLIAMS JACKSON, Professor of Indo-Iranian Languages in Columbia College, New York City. Part I.: Phonology, Inflection, Word-Formation. With an introduction on the Avesta. 1892. 8vo. Cloth. xlviii + 273 pages. Mailing price, \$2.20.

The introduction gives a lucid account of the Avesta and of Avestan studies, of the contents and character of the Avesta, of the religion of Zoroaster, etc. In the treatment of the language, constant reference is made to the Sanskrit and to Whitney's grammar.

Jackson's Avesta Reader.

Avesta Reader: First Series. Easier texts, notes, and vocabulary. By A. V. WILLIAMS JACKSON. 1893. 8vo. Cloth. viii + 112 pages. Mailing price, \$1.85.

The selections include passages from Yasna, Visparad, Yashts, and Vendidad, and the text is based on Geldner's edition. The book is intended for beginners.

Other Avestan Works.

A Hymn of Zoroaster: Yasna 31. Translated with comments by A. V. WILLIAMS JACKSON. 1888. 8vo. xii + 62 pages. Paper, cut. Mailing price, \$1.05.

Text and translation are on opposite pages. Commentary follows. An introduction on method, and full indexes are given.

The Avestan alphabet and its transcription. By A. V. WILLIAMS JACKSON. With appendices. 1890. 8vo. Paper. 36 pages. Mailing price, 80 cents.

Discusses the Avestan alphabet paleographically and phonologically, and proposes a scheme of transliteration, which has since been sanctioned by Brugmann.

Harvard Oriental Series.

Edited, with the co-operation of various scholars, by CHARLES ROCKWELL LANMAN, Professor of Sanskrit in Harvard University.

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This is the editio princeps of a collection of Buddhist stories in Sanskrit. The text is printed in Nāgarī characters. An English translation of this work, by Professor Speyer, of the Netherlandish University of Groningen, has just been published in the *Bijdragen tot de taal-, land-, en volkenkunde van Nederlandsch Indië*. The same version is soon to appear in revised form in Professor Max Müller's *Sacred Books of the East*.

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